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THE LATE HENRY B. SMITH.*

By Rev. Marvin R. Vincent, D.D.

[This is a long review, but not too long, as a study of one who was a great theologian, and has still a great influence in the Church.]

A peculiar and tender interest will attach to this volume in the minds of those who knew the biographer and his subject. Professor Stearns had but just completed this congenial task when his earthly career, so honorable to himself and so full of promise to the Church, was cut short by death, and the pupil joined his revered and beloved teacher in heaven.

It is fifteen years since Henry Boynton Smith passed away. The secular press, as was to be expected, dismissed him with a paragraph or two. The Church at large recognized, in a vague way, that a leader in Israel had fallen. To many of his former pupils death retouched the lines of the unique intellectual personality which had impressed and moulded them in former days. To a few kindred spirits who had been favored with his personal intimacy, and who knew the long reach of his work upon Christian thought and Christian scholarship, his death was a calamity and a bereavement.

In an age which moves and changes so fast as this, it does not take long for even a great man's thought to fall out of touch with the present when once he himself is gone, and hence it is not unfrequently a superfluous and unprofitable task to attempt his biography after the lapse of a decade. If the man on his personal side is to be distinctly photographed for the future, the picture must be taken at once. In the case of Professor Smith, this happily, was done. The memoir published soon after his death, and prepared by one who knew the finest fibre of his personality, left nothing to be desired on this side, and is in no wise supplanted by the present biography.

It may be frankly admitted, (indeed, how could it be otherwise?) that Professor Smith's published thought does not distinctly anticipate certain aspects of the religious thought of to-day. Whether he discerned these or not, we need not inquire. They were phases which had not yet emerged. It is only necessary to cite, for example, the recent developments of Biblical criticism. But it is significant that, nevertheless, his name is so often mentioned in pending discussions, and that so much of the riper wisdom of the Church recognizes in him one who would have kept in advance of every new phase of Christian scholarship, and would have brought to it the same breadth of outlook and the same mastery of handling which he applied to the problems of his own day.

On the other hand, there is a side on wh. the significance of Professor Smith's attitu. and work can be better appreciated and more satisfactorily exhibited now, at an interval of fifteen years. Few men are prime motors. Few, even of thinkers, are moulders of thought. The reach of such men's vision, the truthfulness of their forecast, require time to vindicate them. At any rate, it was desirable that the more strictly personal character of the first memoir should be supplemented by a competent analysis of Dr. Smith's teachings; that his theological system should be assigned its true relative position in the history of American theology; and that the precise direction and weight of his influence in the development of Presbyterian polity should be duly registered. These things, we repeat, can be better done now than was possible fifteen years ago.

The work could hardly have been entrusted to more competent hands. Professor Stearns was fitted for it by personal intimacy with Professor Smith as his theological teacher, and by that laborious study and large acquirement on the same lines, which resulted in his call to the chair formerly occupied by his instructor. He did the work thoroughly and judicially, not simply as an admirer, but as an authority. It is clear that he wrote of a man whom he loved and revered, but also of a man whom he appreciated and was competent to weigh. The calmness, frankness, impartiality, and breadth of his estimate, will be conceded on all hands. Indeed, this judicial flavor dominates the book. Not that it betrays any hesitation of the author as to Professor Smith's real greatness. That he regards him as entitled to the position of a religious leader is sufficiently shown by his acceptance of the biographer's task in this series. Nor is it any less evident that he rates at its full value the variety and extent of Professor Smith's knowledge and culture. It is, perhaps, owing to the necessary limitations of his task, that the peculiar richness and flavor of the man do not pervade the volume so decidedly as the logical severity and symmetry of his intellect; that the reader finds himself led along the lines of a dispassionate analysis rather than caught and kindled by the glow of an unique and magnetic personality.

One is at once impressed with the author's strong and definite conviction of "a divinity which shapes our ends." Orthodox leaders are often trained under heterodox influences. They carry with them into orthodoxy the momentum of a reaction and the wisdom of a contrasted experience. It was not without divine meaning that Paul learned Rabbinic subtleties at the feet of Gamaliel, and that Luther knew Romanism from the standpoint of a priest and monk. Similarly, to the teacher whose theology was to be so distinctly and emphatically "Christo-centric," it was no small advantage to be reared in the rationalistic atmosphere of New England, and to learn through actual experience the inadequacy of a merely ethical system. The result was to emphasize both his Christology and his ethics; to convince him of the impotence of Unitarianism to satisfy the deepest spiritual cravings, and to lead him to insist on that ethical demand of Christianity which had been too often overlooked in the zeal for doctrinal correctness; to respect the high moral tone, the thoughtfulness and the intellectual courage of New England Unitarians, and to give him a sympathetic hold upon minds of a different theological bias from his own.

German study is the rule now, and not the exception; but fifty years ago, to have studied theology in Germany was to be presumably dangerous. At the time of Dr. Smith's residence there, Germany was passing through a theological agony, the pulsations of which had not yet been felt in America, but which he foresaw must affect American religious thought at no distant date. It was to be his office to stand at the point where the turbid stream of mingled Christian and rationalistic German thought should begin to pour itself into the square enclosures of New England Calvinism. At the distance of fifty years, we need to be reminded how important it was that such a trained hand should be upon the floodgates at this inevitable meeting of the waters; that one should superintend that crisis, who, at the risk of suspicion of his own orthodoxy, could sharply rebuke the undiscriminating censure of everything German, yet could introduce American students to such minds as Tholuck, Neander, and Dorner, and deal such telling blows at Strauss and Baur.

God shapes men for different missions. He made Henry B. Smith to be a teacher, a philosophic expounder, rather than a popular preacher. His brief term in the pastorate was marked by laborious fidelity and by the deep interest, the spiritual and intellectual growth, and the strong affection of his people. But he was capable of other and larger work which the average preacher could not do. He could multiply the impressions of a single pulpit a thousand-fold by educating preachers.

It is equally to be noted that Dr. Smith's eminence and power were not the result of chance or of mere natural endowment. Theological students who are tempted to rely upon natural glibness and fertile fancy as substitutes for exhaustive study; and whose chief textbooks are the cyclopædia of illustrations and the sermons of popular preachers; may profitably ponder the story of his preparatory labors. At Brunswick, Greek, German, Cousin, and Upham. In Paris, the courses of the great literati, medicine, chemistry, psychology, zoology, French poetry, art. In Berlin, logic, Jewish history, Old and New Testament exegesis, Christian doctrine, homiletics, philosophy. Here is the record of one of his ordinary working days at Halle: "Get up at seven, committed my verses, read a psalm in Hebrew; from eight to nine, heard a lecture on Psychology by Professor Erdman; nine to ten, in Schleiermacher's 'Glaubenslehre'; ten to eleven, heard Tholuck on Christian Morals; twelve to one, [illegible] some in Schelling; one to two, heard Tholuck on Theological Encyclopædia; two to three, dinner; three to four, read Goethe's 'Torquato Tasso'; four to five, heard Ulrici on Religions-philosophie; five to six, a delightful walk with Professor Tholuck; six to half-past seven, concert of sacred music; nine to ten, read Faust with Madame Ulrici." That is discouraging, even to maturer students. It was unwise for a man so poorly furnished on the physical side. He burned the candle at both ends, and burned himself out before his time, but it none the less exhibits his ideal of the demands of ministerial preparation.

The chief interest of this volume centres in Dr. Smith as a theologian. His acquirements in church history, and his brilliancy as a teacher of that science, cannot be viewed apart from his theological work, for in his mind theology and church history went together. "They should ever go hand in hand," he said, in his theological Inaugural at "Union." "Theology divorced from history runs out into bare abstractions; history separated from theology becomes materialistic or humanitarian merely. . . . . All history and all theology meet in the person of the God-man, our Saviour."

Professor Stearns did this part of his task with the skill of an accomplished theologian. He brought to it a comprehensive and accurate acquaintance with German and American theology, which enabled him to define clearly Professor Smith's theological positions as related to the various divergent and conflicting theories of the day.

The keynote of his theological system was struck by him at a very early stage of his career. In a letter written on his twenty-first birthday, he says: "I cannot find religious truth in the Old School or in the New. I find it only in the doctrine of redemption. My object is to make and harmonize a system, which shall make Christ the central point of all important religious truth and doctrine. Such, I am convinced, is the Biblical scheme. Does any human scheme correspond to this?"

"The first and highest office of Theology is to bring God to men, and man to the knowledge of God. Hence its *working* centre is God *manifest*. At this point Professor Smith necessarily broke with the Unitarian position. The centre of a working theology must be God *manifest*, but, none the less, it must be *God*. At the same point he broke with the more abstract and scholastic conception of theology. "What is theology," he wrote, "which cannot be brought home to men's minds and hearts?" As God manifest in the flesh means redemption, theology must be, before all else, the formal expression of the redemptive purpose and method. In the *abstract* system, the sovereignty of God is the supreme fact, and throws the doctrine of redemption into the background. In the true *working* system, the sovereignty of God is emphasized, but emphasized as a means to redemption. God rules in order to redeem. "Jesus Christ, the God-man, is the centre of God's revelation and of man's redemption, of Christian doctrine and Christian history, of conflicting sects and of each believer's faith, yea, of the very history of this our earth. Jesus Christ is the full, the radiant, the only Centre-orbit to be such because He is the God-man and the Redeemer; Christ, Christ—He is the centre of the Christian system, and the doctrine respecting Christ is the heart of Christian theology."

In this statement of the central principle of systematic divinity, Dr. Smith made, as Professor Stearns truthfully says, his most important contribution to theological thought. It is a principle adapted to all ages and circumstances, the life-principle of Christian theology, because it is the central principle of Christianity. It underlies permanently all the superficial movements and changes of theological opinion. All that is true in theology must stand related to this as the primary truth; and all reconciliation of divergencies must take place at this point or nowhere.

As related to the contemporary New England theology, Dr. Smith was what was known in New England as an Old School man. That School adopted the modifications of Calvinism introduced by Edwards, and to a certain extent, those of his successors, Bellamy, Hopkins, Smalley, refusing to follow the New School after Emmons and Taylor. Dr. Smith repudiated the New Haven theology, because he held that it was based on an ethical theory rather than on revealed facts; and that a system with merely an ethical centre, must put a new and unwarranted meaning upon all the principal orthodox doctrines. The Old School, represented by Dr. Woods of Andover, adhered largely to the traditional terminology. They repudiated the old Calvinistic position respecting the limitation of the atonement to the elect; they taught that the sinner's inability is moral and not natural; they denied the direct imputation of Adam's transgression; they maintained that the seat of moral character is the heart or the sensibilities, as against the doctrine that moral character is to be found in the volitions or voluntary exercises of the soul. Accordingly, moral character is not the result of choice. Character makes choice, not choice character. Freedom consists in working out without hindrance the character already existing in the affections.

All this is wearisome enough. We dwell upon it only for the purpose of exhibiting Dr. Smith's attitude toward the phases of contemporary theological thought. If any doubt concerning his Calvinism has ever found currency, it should be entirely set at rest by this biography. He accepted the Presbyterian Confession in the Calvinistic sense, and maintained that subscription implied the adoption of the Calvinistic system. He was a determinist, believing determinism to be truer to the spiritual facts of the fallen soul than the doctrine of free will, and holding to the end by the substance of Edwards's treatise on the Freedom of the Will. He [illegible] the logical consequence of his postulate teaching preterition and reprobation; and logical inference of that teaching is scarcely [illegible] pered by his caveat, that the doctrine of election does not include the statements that God created some men to damn them; that Christ died [illegible] for the elect; that the elect will be saved [illegible] the non-elect lost, let them do what they [illegible] and that the non-elect cannot comply with the condition of salvation through natural inability. The fact remains, as Professor Stearns pithily puts it, "that the non-elect have no moral ability, and according to his deterministic doctrine, they never will have, unless God's grace interposes, which it does not in their case. That efficacious grace, which alone is sufficient to remove the sinner's moral inability, is not granted to the non-elect." Logic or no logic, Calvinism or anti-Calvinism, this conclusion does not fall into the orbit of which Christ's redemption is the centre, and it is sufficiently evident that the best thought of the Church of Christ will not follow Dr. Smith on this line.

At this point the calm and judicial statements of the biographer stand us in good stead. As preliminary to these, a word must be said concerning the magnificent Andover Address on Faith and Philosophy in 1869, which fixed his reputation as a theologian, and which "was," says Dr. Stearns, "in some respects the supreme effort of his life." This address developed his ideal that faith and philosophy go together; that it is possible to possess the facts of Christianity in their reality, and yet to state them in clear formulas, and to arrange them in their true relations in the unity of a system. It was prophetic in its quality, seeming to divine, as Professor Karr observed, "all the coming movements of anti-Christian or half Christian thought." He himself remarked, not long before his death, that, in point of fact, he did not seem to have got much beyond that Address in his subsequent study and thinking. But, to quote the biographer, "the promise of the address was never wholly fulfilled. A magnificent foundation is laid, upon which might have been constructed the most remarkable system of theology the age has known; but, as a point of fact, the superstructure does not correspond. Nominally, it made Christ the centre, but practically it did not. In the portions preceding the doctrine of Christ, he followed the traditional order, and there seems to have been little, if any, attempt to bring the doctrine of Christ to bear upon this large section of the system of divinity. He satisfied himself by putting this into apparent connection with his scheme, by giving it the title, 'Antecedents of Redemption,' but this was all."

It is clear, in short, to anyone who is competent to estimate Dr. Smith's work, that his position as a "religious leader" was not due to an elaborated system of theology. That he left behind him nothing corresponding to the works of Hodge or Shedd, was not owing to his carelessness nor to dislike of elaboration. He was by disposition and habit a thorough workman. He loved completeness in every thing, and was intolerant of crude and superficial work. Nor was it due, it scarcely needs to be said, to lack of component in anything which marks his two brother theologians. He was fully the equal of either in constructive ability, in learning, in philosophic grasp and logical acuteness, and in the power of lucid statement. He was a great theologian. He was a masterly teacher. Contact with him in the lecture-room was an inspiration, as scores of living witnesses can testify. He gave a real and powerful stimulus to the study of theology. By shifting its centre, he gave his students a broader outlook. That he did not thoroughly work out and complete his system was due to several causes. It is questionable, indeed, whether the most thorough elaboration could have conveyed to a reader the spirit and quickening which electrified his students in the lecture room. His conception of theology was bound up with the conception of life in Christ, and his theology itself was therefore a life, and not a mere series of definitions and formulas. Theology consequently represented to him a growth, and the tendency of such a conception is to delay the coming into final form. That he felt that his system did not realize the ideal of the Andover Address, and that he saw what needed to be done, is apparent, not only from scattered hints, but from a significant memorandum discovered among his papers after his death: "What Reformed theology has got to do is to Christianize predestination and decrees, regeneration and sanctification, the doctrine of the Church, and the whole of eschatology."

To this must be added premature physical wreck, the lassitude from sleeplessness, the number, variety, and magnitude of the demands upon an overtaxed brain, and the importance and vital bearing of the issues which diverted his energies from his strictly professorial work and enlisted them in the ecclesiastical field. His great contributions to theological [illegible] were his personal teaching, and his bringing to the front the two fundamental and [illegible] ideas of a Christo-centric theology, and the essential harmony of Faith and Philosophy.

To his work in the Seminary Professor [illegible] added the varied and exhausting labors of [illegible] and reviewer. His literary labors were [illegible] His pen was constantly in requisition by the leading newspapers, both religious and secular. In the American Theological Review, under its successive consolidations, he discussed the burning questions of theology and church polity; he educated editors and reviewers by enlisting the services of young men, and contributed largely to give the tone to this kind of literature in this country and abroad. Few men have surpassed him as a reviewer of books. His large and thorough knowledge of subjects, his fine literary taste and culture, his quick perception of the relations of a book to previous discussions, his skill in detecting subtle fallacies, and his power of terse and lucid statement, gave to his deliberate estimate of a book an almost decisive value. "The value of these book notices," says Professor Stearns, "is shown by the fact that in almost all instances they have stood the test of time. The cases where he misjudged a book were very few." It should also be remembered that this work was done with comparatively little help from others. "Where in our recent reviews the labor is divided among a great number of men, each an expert in his special department, this many sided theologian performed his task almost single-handed. It was he who made this feature essential to every well-conducted American theological review."

But Dr. Smith was more than a literary man and a theologian. Many hearts will be stirred by the perusal of the chapter entitled, "The Christian Patriot." He was a man of undaunted courage. He never thought a thing which was afraid to speak. He was a mediator in theology, because he was a partisan of the Lord Christ. He never shirked an issue nor failed to see on a side. He was one of the sweetest and most reasonable of men, but his convictions were a part of his life, and his biography will be a profitable study to men who spend their energies in efforts to preserve a dignified position on the fence. Patriotism was a part of his religion and of his theology. He viewed secular history as included in the movement of the kingdom of God, and therefore no phase of it could be without interest to him. He brought to the study of secular problems the intelligence of a statesman and the vision of a prophet. Long before the outbreak of the war, he detected the elements which were developing toward the crisis. He early took a determined and uncompromising stand against slavery, and from the first outbreak of the war, he threw his influence upon the side of the North. His powerful article on "British Sympathy with America," burning with indignation and edged with the irony of which he was such a consummate master, remorselessly laid bare the sordid selfishness of Great Britain as exhibited in her attitude towards our struggle, and was one of the most influential of all his writings, both as a modifier of foreign opinion and as a comfort to his own countrymen.

No feature of Dr. Smith's personality, as presented in this volume, is more striking than his versatility. Versatile men are not uncommonly superficial men. In this age of specialists, we have ceased to be surprised at eminence in any single particular, and we are accustomed not only to tolerate, but to expect, inferiority on other lines. But Professor Smith revealed the knowledge and the deftness of a specialist in whatever he undertook. Wherever his activity was enlisted, he inevitably came to the front. We have seen him as philosopher, theologian, historian, politician, and litterateur. Another field remains in which he proved himself *facile princeps*, and in which, perhaps, as much as in any other, he vindicates his right to a place among religious leaders.

It is not our purpose to review the unhappy history of the division of the Presbyterian Church. The outline given by Professor Stearns is not without its painful reminder and admonition to the Church of to-day, where the old spirit of ecclesiastical tyranny and intolerance, which it was fondly hoped had been laid forever, is showing its head and uttering its thunders once more. The story recalls elements of discord which bear a suspicious and menacing resemblance to some which have asserted or reasserted themselves within no long time. It might not be unprofitable, for instance, to ponder the story of the advantage taken by the conservative majority of the Assembly of '57 to cut off the five Synods. The subsequent catastrophe is a wholesome warning. The ends of a zealous conservatism, the peace of the church, the right disposal of suspected teachers, will never be effectually promoted by ecclesiastical wire-pulling, by state-making in resolutions, by founding men who diverge from traditional standards, by wresting the Scriptures in the interest of so-called orthodoxy, and by the exercise of the power of a majority to deprive the other side of a hearing. Dr. Smith's whole manhood would have risen up against such methods, and he would have branded them with caustic words, such as he could use on occasion. He was a hard and a formidable fighter, but he was a *fair* fighter, never jabbing in the dark, always standing out in the open field, like the true and Christian man that he was. If there was anything that he detested with his whole might, it was ecclesiastical chicanery.

His part in the great Reunion movement is too well known to require comment. He spoke at Dayton the decisive word which inaugurated the practical measures towards reunion. In that sermon he laid down substantially the three conditions on which the reunion was finally consummated. He stood up vigorously for the liberty and for the orthodoxy of his New School brethren, and he introduced into the Philadelphia basis the amendment which finally carried it triumphantly over Old School scruples.

From first to last, as scholar, teacher, theologian, ecclesiastic, he stands confessed as a religious leader. If this claim needed to be vindicated, this biography is a successful vindication. The picture so felicitously drawn, will approve itself to many still living who knew the man himself, and caught the inspiration of his life, his culture, and his wisdom. To the writer of this notice it would be pleasant to record many a reminiscence of his personal traits, his geniality, his wit, his tenderness, his enthusiasm, his delicacy and appreciativeness, but there is not space for these. Fifteen years he has been at rest, yet the memories of his presence and of his talk are as fresh as those of yesterday. God buries His workmen, and carries on His work, but none the less, some of us miss the old workmen. The strong, scholarly men are not confined to one age. Others are coming, are already in the field, who will carry on the work nobly and well, but only the life to come will give us back him and the kindred souls who wrought by his side.

"Such a sleep they sleep, the men I loved."

We commend to the reader the closing summary of Professor Smith's character and personality. It is at once truthful, sympathetic, and graceful. We cannot better conclude this article than by quoting a few sentences. "Thus lived and died and entered into the deathless life Henry Boynton Smith. We sum up what he was and did when we call him, in the highest sense of the word, a Christian theologian. The sacred science was his joy and crown. Its divine realities were the foundation of his intellectual, moral, and spiritual life. Theology gave him the subject of his life-long and most loving study. It furnished the branch of instruction to which his professional labors were devoted. In it he found the philosophy that gave system to his thinking and meaning to his work for the Church and the world. He believed that Christian theology contains the key of all knowledge, the secret of all achievement, and in that faith he lived. Such theologians are always rare. Their work is a possession forever. Their names deserve to be held in grateful remembrance."

* AMERICAN RELIGIOUS LEADERS:—HENRY BOYNTON SMITH. By Lewis F. Stearns, D.D., late Professor in Bangor Theological Seminary, Maine. Boston and New York: Houghton, Mifflin and Co. 1892.

Our Book Table.

DENOMINATIONALISM VS. CHRISTIAN UNION. By Rev. Teunis S. Hamlin D.D., Pastor of the Church of the Covenant, Washington, D. C. New York: Fleming H. Revell Company.

It is not to be wondered at that the Christian Endeavor Society of Dr. Hamlin's church wanted to have these sermons published as an argument for, and exposition of, the aims and motives of Christian Endeavor. These five short sermons, as simple as a child's story, are yet full of wise thoughts, and are a masterly presentation of the whole case of denominationalism and the more excellent way of Christian Union. Not that Dr. Hamlin has a patent device that shall eliminate the one and bring in the other. He says he does not know how denominationalism is to be done away with but he is very sure that it ought to be done away with. He is certain that it was the spirit of denominationalism that Paul warred against when he exclaimed, Is Christ divided? Was Paul crucified for you? He is very certain that our Lord meant something more than a weak toleration at a distance, of men whom we would not admit into our Church, and methods which we would under no circumstances adopt, when He prayed that they may be one *as We are*. Furthermore, though Dr. Hamlin has no infallible recipe for unifying the Church of Christ, he is certain of a few things: that it will not be done by turning back the course of history and reversing the processes which brought about denominationalism; that it will not be done by any existing sect swallowing up the other sects, nor by any fiat of Church or State. How it will be done he does not predict, but he sees in undenominational city missions, in non-sectarian movements, like the Sabbath Union, the Bible Society, the Young Men's Christian Association, still more in the Evangelical Alliance, the International Sunday-school system, most of all in the Young People's Society of Christian Endeavor, suggestions of methods which may some day bear fruit. He goes farther, and suggests certain steps to be taken. Though more general than those suggested by Dr. Huntington in his work on The Peace of the Church, they are, perhaps, more generally practicable and probably fundamental to some Dr. Huntington proposes. Dr. Hamlin says that we need to know each other better, we need to subordinate taste to principle wherever they clash, we must subordinate denominational aggrandizement to the interest of the Church as a whole. These are very general principles, but if all people would live up to them, the unity of the Christian Church would be much nearer than it now is.

THE DIVINE COMEDY OF DANTE ALIGHIERI. III. PARADISE. Translated by Charles Eliot Norton. Boston: Houghton, Mifflin and Company. 1892. $1.25.

This volume completes a valuable work, and one which, as we have already said, students of Dante will find very helpful. It is impossible, of course, for any prose translation to give the *feeling* of the original, but the valuable aid it lends toward arriving at the sense, especially of those passages which poetic license or metaphor make especially obscure, is the best possible service to those who seek to enter into the spirit of that feeling. In one respect, too, it is of very high value to those who have no knowledge of Italian nor any hope of reading this work in the original. It is so clear and so literal a rendering, that it adds immensely to the interest and the understanding with which any generally reads this poem in translation. The notes are very brief, and by so much the better and more helpful.

ESTHER TRAGEDIE EN TROIS ACTES. Par Racine. Edited, with Introduction, Notes and Appendices, By I. H. B. Spiers, Senior Assistant Master William Penn Charter School. Heath's Modern Language Series. Boston: D. C. Heath and Company. 1892. Paper, 25 cents.

Admirably adapted for the use of moderately advanced students of the French language, being both the shortest masterpiece of French tragedy and the easiest to read. The notes make clear any difficulties of either history or grammar, and emphasize such literary or grammatical points as are important and instructive. The appendix contains the more important rules of French verse, simply and clearly stated, with quotations from the play, illustrating certain grammatical points which the editor's experience has shown as likely to be overlooked by the student.

THE ADVERSARY. His Person, Power, and Purpose. A Study in Satanology. By William A. Matson, D.D. New York: Wilbur B. Ketcham. $1.25.

Dr. Matson has searched historical records of all kinds and of various ages and countries, as well as the Scriptural books, for arguments to oppose what he calls the Sadducean view, which questions the existence of a personal devil. He comes to the assured conviction that there is much of demoniac possession now, in cases which physicians would describe as mental alienation or disease (for instance, alcoholism), that spiritual manifestations are the work of evil spirits, and that none of us are beyond the possibility of being tempted or taken possession of by a personal devil. He is very sound indeed in the safeguard he proposes—the indwelling of the Holy Spirit and an entire consecration to God.

THE BULL CALF, and Other Tales. By A.B. Frost. New York: Charles Scribner's Sons. 1892. $1.

Most of us have smiled over these bits of humor as we have come across them between the advertisement pages in the back of Scribner's Magazine. Those of us who are still young, will laugh over them now that they are gathered together in book form. It is, alas, a characteristic of advancing years, that it does not enjoy much of this sort of thing at one time. Yet one must be pretty morose, as well as pretty old, not to have a smile to spare for the adventures of Uneasy Walker or Dizzy Joe, and even a sigh, of the amused variety, for Po' Louisa's Downfall, or Vi'let's Surprise.

THE LETTERS OF PHILIP DORMER STANHOPE, EARL OF CHESTERFIELD, WITH THE CHARACTERS. Edited, with Introduction, Notes, and Index, by John Bradshaw, M.A., LL.D. Inspector of Schools, Madras. In Three Volumes. New York: Imported by Charles Scribner's Sons. 1892. $7.50.

In the first edition of Lord Chesterfield's Letters, by Lord Mahon certain passages were omitted from the Letters to the Bishop of Waterford and to the writer's son. These were afterward issued in a supplemental volume, and in the present collection are restored to their proper place, and a few other letters never before printed are added to the collection. The three large volumes are a valuable contribution to the history of civilization, and the editor's introduction sets them in a truer light than that in which they have generally been studied. Lord Chesterfield was a courtier, a man of the world and a man of his time, which was a time of low moral standards, and he was not able to free himself from the influence of his surroundings so far as to reverse the moral standards which prevailed there. But there is a ring of genuineness in his teachings to his son, even when he is teaching him methods of time-serving and intrigue. One cannot read these letters carefully, indeed, without perceiving that common opinion has greatly exaggerated the laxity in moral standards, and still more greatly underrated what is really valuable and estimable in Chesterfield's teachings. Chesterfield was not false as Talleyrand was false, for example; he had his moral standards and lived up to them. In general, his letters to his son deal less with moral questions than with matters of conduct and of intellectual discipline, in both of which they are generally admirable. And one cannot read without a sympathetic pang these long letters of minute and painstaking advice, revealing in every line, as they do, the father's loving pride, reflecting, as one must, upon the disappointment he was doomed to meet from one who so little realized his fond father's ideal, was so little capable of profiting by his instructions.

The letters to his son form less than half the collection. The remainder, with the exception of the closing letters, written in advanced years to his little godson, are to persons of distinction in many countries, both men and women, and form an interesting commentary on the history and diplomacy of the times.

A LITERARY GUIDE FOR HOME AND SCHOOL. By Mary Alice Caller, Teacher of English Classics in Alabama Conference Female College. New York: Charles E. Merrill and Company. 1892.

A good practical book for girls and women whose atmosphere is not that of high culture, whose access to books is limited, who must gain so much of literary knowledge as they may attain to, not by the delightful process of absorption, but by determined work, often against heavy odds. The advice to people of this class is sound: Begin with history, make this your basis, then go on to biography and poetry, to criticism and travels, and to fiction. Various schemes of reading are given; a ten years' course for girls from seven to seventeen, a course based on American history, another based on the history of the English people. Books for boys and little children, for teachers and for all sorts of people, are discussed; the value of the Bible as a means of culture forms the subject of one chapter, and there are good practical suggestions on home libraries and reading clubs and on the purchase of books, with an index of publishers.

GENESIS I. AND MODERN SCIENCE. By Charles B. Warring, Ph.D., Member of the New York Academy of Science. New York: Hunt and Eaton. 1892. $1.

Dr. Warring renders excellent service to the cause of intelligent criticism by this little book. In a perfectly popular manner, in words easily to be "understanded of the people," and in a conversational form, which is a real help to those not accustomed to sustained thought, he clears away from the first chapter of Genesis much with which well meant comment and explanation have encrusted it, like barnacles on a ship's hull, and shows how far the account, divested thus of human accretions, is from contradicting the *known* results of scientific investigation. The fault of the book is that "the Professor" who represents the opposite side, is too much a man of straw; he puts his case weakly, and abandons it as weakly, convinced, in many cases, by almost the first statement of his interlocutor.

STELLA'S PATHWAY. By Ella Louisa Davis. London: Religious Tract Society. New York: Fleming H. Revel Company. $1.40.

A temperance story of a higher literary character than temperance stories in general. It covers, however, other questions than that of temperance, such as the relation of women to public and private duties, especially when the woman has peculiar gifts for public work. From this it will be manifest that the story is not for the very young. The religious teaching, like the other teachings, is sound, but all the teachings are in a certain degree only incidents in what may not improperly be characterized as a love story.

HELEN BRENT, M.D. A Social Study. New York: Cassell Publishing Company.

It is unfortunate that the author of this little book was not a more practiced writer. She does not know quite as much of the art of story telling as of the merits of her question. She puts with considerable force a side of the relation between husbands and wives that is too little considered: how far a husband is justified by business and ambition and devotion to a career in ignoring the claim which his wife has upon his time, as well as his affection. Other good points are made, but this is the best.

A TRANSPLANTED ROSE. A Story of New York Society. By M. E. W. Sherwood. New York: Harper and Brothers. 1892. 50 cents.

Mrs. Sherwood's stories are romantic rather than realistic. The characters are open to the imputation of being somewhat exaggerated, and the incidents do not always appear probable. The story is of the old-fashioned sort, too, in the element of mystery which it involves, and as is the manner of books of this class, the good people are "very, very good," and the bad people are "horrid."

EINFEHRUNG IN GOETHE'S MEISTERWERKE. Selections from Goethe's Poetical and Prose Works, by Dr. Wilhelm Bernhardt. Boston, Mass.: D. C. Heath and Company. $1.00.

This volume contains copious biographical, literary, critical, and explanatory notes, with a vocabulary of difficult words and a sketch (in German) of Goethe's life. Either for school or for home reading it will prove useful, though it could be wished that the German text were in larger type.

XUM

PLAYING WITH FIRE.

By George S. Mott, D.D.

Can we not have a little discretion on this question of the *inerrancy of the Scriptures?* It has already reached the point where we shall enter upon two roads—the one is of theological bitterness, the other is of practical harm. The theologians are charging each other with narrow-minded bigotry and with latitudinarian heresy. Meanwhile the people are confused. Some of them are being unsettled. The youth are losing their veneration for God's Word. How much of the Bible is the divine revelation? We are assured that only the scholar can decide the human quantity in revelation; and this leads Romeward, which has ever taught that the people are not qualified to interpret Scripture.

Let us summon common sense into the arena. Of what practical use is it to claim that the original copy, as penned by the inspired writer, was perfect in every word and diacritical point, when no such copy exists? God has permitted in the many transcriptions verbal differences to creep in. These are said to number thousands. But it is admitted that these are unimportant. Then why wrangle over that which is immaterial? Why should we take sides over a *non est?* This is like the quibbles of the Old Schoolmen about contingencies, as, If Judas had not betrayed Jesus, what would have been the result? The Biblical scholar, Oetinger, wrote, "If ninety-nine things stand in the Bible which I cannot comprehend, and I believe the hundredth to be right, this will be the leaven for the ninety-nine." Why discuss the "hypothetical Bible" and fail to comprehend the riches of the one before us?

But it is claimed that in addition to these linguistic differences, there are discrepancies between parts of Scripture. Assertions are made in one place and contradicted in another. God is said to harden Pharaoh's heart, and then Pharaoh is said to harden his own heart. But this is merely the two-sidedness which appears in all Scripture between man's free agency and the divine sovereignty. It is not a contradiction; it belongs to the doctrine of the divine providence. It is not so much history as it is theology. Take the example presented in the letter of Dr. Ecob in THE EVANGELIST of June 30th: "In one book we find the law of retaliation announced without reservation, 'an eye for an eye, a tooth for a tooth.' In another book we find his law revoked and the law of love substituted. Which was inspired, Moses or Christ?"

Now it is generally admitted that the New Testament is an advance on the Old. And to claim that there is a discrepancy in Scripture, because things permitted in the Old are condemned in the New, is certainly broadening out the field of the errancy of Scripture far beyond what has been hitherto attempted. Certainly Jesus Christ met this difficulty in a direct way; when speaking of the easy divorce permitted by the Mosaic law, He declared, "It was *allowed* because of the hardness of their hearts." It would be strange indeed, if we were to question the infallibility of the Old Testament, because in it as pertaining to civil law, religious requirement is done away in Christ.

But let us examine this law of retaliation. As recorded in Exodus xxi., it is made the legal penalty to be inflicted by the State upon an offender. He is to be punished *in kind* for the injury he has maliciously perpetrated upon another. It is a judicial punishment of crime, applied at a time when there were no prisons, and none of our modern machinery of punishment. But when Christ came, His law of love, which was to govern every man in his relations with his fellows, did away with the old law of retaliation. So we shall find that nearly, if not quite, all of these discrepancies upon which so much stress is laid, are capable of a rational explanation. There is no need of punching a hole in the Bible just where these occur. Centuries ago, Origin expressed a sentiment in this connection which it were wise to remember: "If ever in reading Holy Scripture thou dost encounter an idea which to thee becomes a stone of stumbling or a rock of offence, accuse only thyself; doubt not that this stone of stumbling and rock of offence has an important meaning; food for thy mind. Begin by believing, and thou shalt soon find under this imaginary source of offence, abundant utility."

Or as the old Puritan Downe writes: "Texts of Scripture are like the hairs in a horse's tail. Unite them, and they concur in one root of strength and beauty, but take them separately, and they can be used only as snares and springs to catch woodcocks."

But there is another class of difficulties which are *historical*. The critics assert that these are not accounted for by imperfect transmission, but there was an absence of divine inspiration in the mind of the writer, so that he made an erroneous statement, because he was ignorant or misinformed. The Bible records facts, and contains a body of doctrine which is claimed to be absolute truth. If the correctness of these facts be impaired, then confidence in the doctrine must be weakened. Indeed, this has always been the design of a skeptical argument. The process has been to prove the facts unreliable, and then to press the deduction, that the doctrines are mere human ideas. Hence it becomes a serious matter to admit historical errors, which must have had their origin in the original record. And such an admission should not be made, until every other explanation is exhausted. And yet critics too often surrender at the first onset.

Let me give an illustration: A few years ago these magnifiers of supposed discrepancies declared that Isaiah made a mistake in mentioning Sargon as a king of Assyria, because no such name appeared in profane history. And yet the first palace discovered in the unearthing of the ruins of Nineveh, was that of Sargon, who from the records there found, was one of the great monarchs of antiquity. And so Isaiah was not mistaken. The critics were premature.

Again, these wise men of Gotham, who do not hesitate to put to sea in a tub, declared positively that there was no place for such a king as Belshazzar, spoken of in Daniel v. According to all the authorities they said, Nabouned was the last king of Babylon, and Belshazzar is nowhere mentioned by any ancient heathen writer. And, of course, where secular history does not agree with the Bible, the *Bible* must be in error! But when the critics had committed themselves to their own surmising, God turned the wisdom of the wise into foolishness, by turning over a stone, on which was an inscription, which told the story of Belshazzar. He proved to be the son of Nabouned, who was associated with his father in the sovereignty, and who was left in the city while the father went forth to war against Cyrus. And so Belshazzar was in the city when it was captured, and so perished. Belshazzar was in Babylon, just as the Bible states, when the city was captured, while Nabounidus was absent, as the Greek historians relate. Both authorities were correct.

And the investigations in the East are continually throwing light upon the dark places of Biblical history. With such discomfitures in the past, certainly, common sense would dictate that it is wise to wait for further light on these apparent contradictions. This is the course that science takes in its investigations in other departments. Cardinal Wiseman, in his celebrated Lecutres on Science and Religion, says: "In 1806 the French Institute counted more than eighty theories hostile to the Scripture history; not one of them has stood till now, or deserves to be recorded."

Learned gentlemen: Ought you not to give inerrancy the benefit of a doubt? Is it not safer to adopt an explanation that is at least fairly probable, instead of spreading out the details of an assumed error? However you may split hairs to show how faith can travel through a thicket of blunders and not be torn, the common mind will come out with troublesome rents. There is a disposition to doubt, widespread and increasing. Is it wise to pour oil on the fire? Humanity is dying of thirst for the water of life. Stop not to magnify the floating atoms, but hasten to put the cup to the parched lips.

FLEMINGTON, N. J.

A PARTING GLIMPSE OF THE SWISS NATIONAL CHURCH.

By Rev. N. I. Rubinkam, Ph. D.

As our early morning train for Paris rolls away from Basle, crosses the border into the French Republic, and we wave an adieu to Switzerland, which has been our home for a year and a half, there are some impressions which we feel may be worth recording. When we speak of Switzerland, we think of its natural wonders, of Mount Blanc, the Jungfrau, the Matterhorn, or the Engadine. But Switzerland has other heights which have arrested the attention of men. One could scarcely cast a glance over the world of theology, of science, of philanthropy, without the eye resting upon these heights of Switzerland, upon a Calvin or a Buxtorf, an Agassiz or Pestalozzi. Its educational and philanthropic institutions of to-day are an interesting study.

The object, however, which seems to me to be at present peculiarly instructive to us American Christians, is the Swiss National Church. As when one wanders through the mountains of Switzerland, peculiar contrasts and curious combinations arrest the attention, so the Swiss National Church presents a diversity in unity, which at first, at least, surprises us. Here, united together in one ecclesiastical body, bearing the name of the Evangelical Reformed Church, are Christians of every possible shade of opinion and Scripture interpretation, from the broadest Unitarianism to the most strict Evangelicalism. In French Switzerland the separation of the *Eglise libre* (Free Church) from the National Church did not change the character of the part which remained. It left the same contrasts of liberal and conservative elements as before in the National Church. In German Switzerland, even such a movement as that of the Free Church has not occurred, but the Protestant population of every shade of opinion remains in one organization and under one banner. As a natural consequence of this external unity, all parties agree to do away with an obligatory Confession of Faith. After the candidate for the ministry is examined in the science of theology in all its branches, and has fulfilled this demand of an intellectual preparation, all that is further required is a vow of fidelity in the preaching of the Gospel in conformity with the order of the Church. He is then left practically to take whatever position he chooses, and he naturally drops into that party which is most congenial to his sympathies and convictions.

Perhaps the most advantageous centre from which to view the practical workings of this peculiar condition of affairs in the Swiss National Church, is Basle. This is the chief religious and intellectual centre of German Switzerland. Its venerable Münster Church, its famous Mission House, its University, which boasts of almost a half millennium of history, its benevolent institutions of every kind, make it still to-day, as in the past, a most important centre of influence. Here is a phenomenon which we in America would think almost impossible. Here the various shades of religious opinion represented by our most diverse American sects, are united into one National Church. I have thought of this Church as consisting of a series of circles. The innermost circle consists of Christians of an intense religious life and with a literal interpretation of Scripture, to whom the visits and teachings of George Müller of England are most welcome. This circle enlarges itself into a numerous body of evangelical Christians, to whom the preaching of the evangelical pastors is congenial, and to whom the visits of the Evangelist Schrenk, the German Moody, are a benediction. Then come the outer circles of Liberals with all the grades of that denomination which one could find in New England, until in the outtermost circle a pastor is often so Unitarian as to replace the expression, "We Christians," by "We idealists."

These diverse elements in the Church are popularly grouped into two parties. The one party goes by the name of Positives, or Conservatives, the other by the name of Liberals, or Reformers. This name Reformer must not be confused with our English word reformer, which in Switzerland would be translated *reformator*. The first party we in America would call Evangelical, the second, Unitarian. The tolerant of both parties, who seek to unify both, go by the name of Reconcilers (Vermittler). These two parties in the one Church live together in the same way as two diverse political parties exist under one government. Of an individual congregation having two pastors, one is generally an Evangelical, the other a Unitarian. This is at present the case in the Basle Münster. Where more than two pastors are assigned to a congregation, the balance one way or the other depends upon the character of the congregation. Each pastor has his own constituency. Each takes his turn in preaching, in the instruction of the youth, and in the administration of the ordinances. The recently adopted liturgy and hymn-book contain two classes of prayers and hymns, suited to the two wings of the Church.

To us Americans who are so self conscious in our religious life that each man must have a whole church to himself, this condition of affairs would seem impossible, nevertheless it exists in the little Swiss Republic. It has its light and shadow side. Some of its advantages, if advantages they can be considered, are as follows: 1. As Conservative and Liberal alike agree to abandon the subscription to a specific symbol as a condition of ordination, there is never heard the charge of dishonesty against a pastor, as is so frequently the case in America, for remaining in a Church after he has lost sympathy with its doctrines. The Reformation idea of liberty in Scripture interpretation is here carried to its logical consequences inside of the same Church. Liberty in preaching and liberty in hearing are accorded to all. Behind the Church stands the University. Here liberty of teaching is granted. As the State at present is on the side of the Liberals, the theological teachers called and paid by the Government are mostly of the Reform theology, but as the monied power in Basle is largely Conservative, theological professors of the orthodox school are sustained by private subscription, and the courtesy of a place in the theological faculty of the University is extended to them, so that the student has a choice, or he can hear both sides. Last year, when a professor in theology was to be elected as successor to Prof. Riggenbach, Prof. Bolliger, a Reformer, was chosen against the protest of the Evangelical pastors of Basle. To offset this election, *Privat-Docent* Kirn, who is supported by private means, was elevated to a full professorship in New Testament and Dogmatics on the Evangelical side. So great, however, was the sentiment against the election of Prof. Bolliger, that during the first term he had only one student, and the story goes, that this student being injured in the Mönchenstein disaster, the lecture-room was left empty. The second term he had twelve students, and now he is established in his place. Being also a preacher, he frequently occupies a Liberal pulpit, and has become quite a factor in the religious life of Basle. The University professors representing the other direction who are called on to preach, are Profs. von Orelli and Kirn. In the Easter season just past, I heard Prof. von Orelli on Good Friday and Easter Sunday afternoons, and Prof. Bolliger on Easter morning. The types of theology of the two men were as different as one could hear from a Philadelphia Presbyterian and a Boston Unitarian pulpit. The teaching of the one was Christocentric, that of the other Theocentric. The one preached the resurrection as revealed in Christ and in His resurrection. The other preached the resurrection as a reasonable belief. One preached to the inner circles mentioned above, the other stood in the outer circle and invited the world of disbelief to the threshold. Both preached to houses crowded with people, who knew beforehand what to expect, and who took the teaching as a matter of course from two men of different types of thought in the same church.

2. With this state of things, of course a trial for heresy is unknown. No one prepares a sermon or lecture under peril, and no one listens to a sermon as a detective. No man is called master. With his own Master and his own conscience each man stands or falls. So far as his public life is concerned, he is judged at the bar of public opinion, and not by an ecclesiastical court.

3. On great national holidays, which bind all subjects of the Government together; on occasions of general mourning or rejoicing, when all distinctions of creed are swallowed up in a common sentiment of thanksgiving or of submission to Almighty God, the one National Protestant Church is a great blessing. The venerable Basle Münster at such seasons is crowded with a vast multitude, who under the power of a universal sentiment forget the differences which separate.

But there is a shadow side. The charm of unity in diversity is disturbed when we contemplate the diversity in unity. It is not all sweetness and patience with each other's beliefs, for if so, even Switzerland, pure, fresh-aired Switzerland, which here and there pushes up nearer heaven than other lands, would present too great an exception to mundane laws to belong in our geographies. Some phases of the dark side are as follows:

1. A more intense bitterness than could [illegible] between two different denominations [illegible] itself at crises within a Church profess[illegible] unit. At the election of an important [illegible] as was the case in the recent election o[illegible] cessor to Dr. Stockmeyer, as chief pastor [illegible] Münster, which resulted in a victory [illegible] orthodox membership on a close vote [illegible] 685, the secular newspapers, repre[illegible] ent theological directions, espouse the ca[illegible] their candidates. The deepest feeling is [illegible] manifest, threats and exhortations are resorted to, and the choice of a pastor has the publicity and unpleasantness of a municipal election.

2. Prejudice once created extends into the affairs of social and private life. A single example from our own experience may be pardoned. We placed our children in a kindergarten near us, the only one on the Froebel system in the city. In a few days we had a visit from a good lady, who was very much agitated, and was sure we did not know what we had done! We asked what she meant, thinking possibly there might be some disease in the school which should give us alarm. She said she was told that we did not know that the teacher of that kindergarten was a Reformer. By that she meant that the teacher attended the preaching of a pastor who was a Reformer. This was news to us, but as we did not see the connection between the religious system of the pastor and the Froebel method of the teacher, we allowed the children to remain in the kindergarten until we should receive more light upon the subject.

3. While a part of the religious newspaper press seeks to unify and conciliate, each wing of the Church possesses, as usual, an "organ," which displays untiring zeal in emphasizing the difference and thus widening the gulf which separates. Utterances thus made, however true and well intended, are construed by the other party as simply *tendenziös*, and hence lose all their influence for good. A recent effort on the part of the *Christlicher Volksbote* (Christian Folks Messenger), an organ of the most conservative part of the Church, and edited by a prominent Christian layman, is most instructive to those who would study methods in evangelization. In its leading article, the Second Psalm was so expounded as to bring from the opposite party a return blow of resentment, which revealed the deep seated spirit which reposes in the Church. The people who in the psalm are represented as lifting themselves against God and against His anointed, were so unmistakably described as to apply to the Liberals (the Unitarians). The Person in the psalm who should beat them with the rod of iron and dash them to pieces as a potter's vessel, was explained to be Christ. One paragraph in the article was as follows: "Many give themselves an appearance of honoring Christ, by praising Him in beautiful words as a Teacher and an example of virtue, while they reject the incarnation of the Son of God, His mediatorial death, His sitting at the right hand in majesty, and His return in glory, as an idle tale. But Christ is as He is, and whoever denies His Godhead, denies Him fully. . . . Therefore, whoever rejects the deity of Christ, is a denier of God. Such a man is first a fool (Narr), then an unfortunate, and if he does not change, an eternally lost being." While such utterances would be received as matter of course from a separate sect, they struck so directly at the leading views of the Liberal half of the Church, that in the next number of the *Schweizerisches Protestantenblatt* (Swiss Protestant Paper), there was notice given of an assembly, in which an order of the day should be a discussion on "The latest discovery of the *Volksbote* that the Reformers are deniers of God, fools, unfortunates, and eternally lost beings." In the same number, there was a long reply, a return volley, which may be more easily imagined than described, except we were to quote the whole. It attacked first of all the spirit of judgment displayed by the paper, which has on its first page the picture of a dove, with an olive branch in its beak; then its exegesis of the Second Psalm; then its theology and logic; then its presumption, which condemned the poets, philosophers, and theologians who were the nation's pride, and 40,000 of its fellow-Christians of Basle. It appealed to the statement of Prof. von Orelli, that "upon the doctrine of the Godhead of Christ there exists little unity." It charged the *Volksbote* with a want of the charity which would be the test of true religion at the day of judgment, of hard-headedness and inquisitorial madness.

This needs no comment. This short controversy fixed more firmly the barriers which divide the Church, which is outwardly a unit. It revealed how deep-seated Unitarianism is in the Swiss Protestant Church, also how ill-advised, well-intended evangelical effort may be.

Nothing, however, demonstrates more thoroughly the persistency of the religious nature Godward, and its demand for spiritual food, than the fact that amid all the contest between leaders of religious thought, the people flock into the churches, if perchance, they may receive the Bread of Life. Nowhere is this more vividly demonstrated than in the old city of Basle, where the people rise early to seek the house of prayer. When one sees the throngs who sit devoutly and listen patiently to what is given, be it orthodox or unorthodox, the cheering thought comes that God takes care of his own truth and witnesses to it in the depths of the devout soul. Theologians may rage at each other about the doctrines until the end—the kingdom of God is not in word, but in *power*.

PARIS, June, 1892.

FROM AN OUT-AND-OUT ANTI-BRIGGS MAN.

The Assembly has come to the Pacific Coast, finished its sessions and gone. There is much to remember with satisfaction. A thousand Christian people travelled pleasantly together for a week, owning their Maker daily by reverent acts of worship, seeing a little of the vastness of the country, its diverse features of arid waste and smiling field, spreading plain and mountain range, till they were able to realize what they had often read and been told, and yet never before appreciated: the extent of the territory that is to be subdued to Christ. We on this Western coast had been hoping that it would prove a Missionary Assembly. There was some good work in this line. Home Missions and Foreign Missions were considered in enthusiastic meetings, but were accorded only the usual quota of time. Another subject occupied *two days*, and, reluctant as I am to say so, the result was to spoil the Assembly's meeting, and disappoint the fond hope of those who had longed and prayed that good might come from it.

The spirit prevailing in the Assembly has been highly praised, and special gratitude suggested because marked by little acrimony. Amen! It is always right to be thankful, but after reading verbatim reports of the doings, this expenditure of gratitude seems on a rather narrow margin. Grateful expressions sometimes reveal the poverty of those uttering them, as when a poor boy complained of cold in his bed, and his mother, having nothing else, unhinged and spread over him a barn door, and soon after heard him say, "Mother, what do poor people do who haven't any barn door to spread over them?"

As for the New York professor, I have no liking towards his peculiar views. I do not believe in two authors of Isaiah, and doubt there being anything more than guesswork to favor the idea. No more do I accept other notions which constitute the gravamen of his offence. But if the Church wants these ideas to make headway, its best course is to break forth in ecclesiastical foray, with bell, book and candle, and try to drive them out by having presbyteries and synods sit down upon them in solemn judgment. Had the thing been *left* where it had been dropped by Presbytery, there would have been vastly less life in it than now, that it has been galvanized into being. There was nothing in these views of the professor to alarm the Church, and make it run as if the very foundations of faith were shaken. They are only German speculations new vamped a little, and not at all formidable. If there are not in the Church a hundred men who can write them down, we shall make a very poor show in trying to *vote* them down. Bismarck once said, "We are not going to Canossa," and yet he *did* go there virtually; but the Presbyterian Church has sterner stuff in its make, and it is not going to *vote* down what it cannot *write* down; and what it once writes down will be past being voted on.

What is the Church going to do with men who do not join in this hue and cry against heresy? The vote at Portland was not unanimous. A large minority was on the other side. A number, larger than many Presbyteries, have signed a formal protest against the action taken. If the professor is to be condemned, must not these men, who voted to uphold him, also be brought to book? Have not the ten ministers and elders from New York a grave responsibility? And here arises a query. Is one vote as good as another in deciding questions about which doctors disagree? I think fifty ministers and elders can be named in New York Presbytery whose votes *weigh* as many pounds apiece, speaking metaphorically, as the rest of the votes weigh ounces. When noses are counted at the close of the trial ordered by the Assembly, one nose will *count* as much as another, but how, when names are given out, and the result proclaimed to the world? Majorities are not always safe to follow, and as Sumner said, "a question is never settled till it is settled right."

The result in the Assembly is not surprising. It was a packed jury. A solid majority was elected with special reference to the case. The body acted very much like the moderator of a church meeting called to deal with some unworthy members. The business lagged, and at length the moderator, anxious to hasten matters, said: "Brethren, as many of you as are in favor of excommunicating these members will say aye." "But," said one of the brethren, "we cannot do that; we have not tried them." "Sure enough," said the moderator. "Well, as many of you as are in favor of first trying them, and afterwards excommunicating them, will say aye."

Had the Assembly calmly, dispassionately said, "This bringing directly to us a case that is in orderly course on the way to Synod, may be justified by the Book of Discipline, but it is without precedent, and on the score of wisdom and expediency it is unjustifiable and indefensible, and we decline to deal with it at its present stage," it would have commended itself to all as an impartial, judicious body, strong in the strength born of revering and conforming to eternal principles of truth and justice. How different the impression now in thousands of right-thinking minds!

An old proverb says that haste makes waste. It is surely true of this case. In its natural course, unhindered by this Irish hoist, to the Assembly, it would have come up in Synod next October. It cannot do so now till another year, and unless ended in Presbytery, which is not certain, it may stretch along two or three years more. Who can estimate the disturbance, unrest and division that may come from it? A woe is pronounced upon him who causes offences. The professor and some of those pursuing him are in a fair way to learn what that woe is. The professor, by his ill considered, unguarded utterances, has certainly sown tares; but those servants of the Lord who have gone about pulling them up, give promise of rooting out a vast amount of good wheat. T.

SANTA CLARA VALLEY, Cal., June 27, 1892.

The Religious Press.

The Christian Advocate concedes that as "a mammoth exhibition of youthful vigor and fervor" the Christian Endeavor Convention "has never been equalled here, if in the world." There were, by the way, several Methodist speakers during the various meetings, and some of these took pains to emphasize their non-denominationalism—a proceeding not specially called for, and which, we take it, did not enhance their standing in the eyes of their auditors. The latter liked to listen to those who came before them as members or representatives of some particular denomination. Such speakers are understood, and their affiliations call for no apologies; while those who regard themselves as too large or liberal to be ranked thus, are really in danger of being misunderstood and undervalued. The attempt to ride several oratorical horses at the same time is usually unsatisfactory all around. The situation is thus explained by our contemporary:

The last General Conference gave the Epworth League *the* right of way, and the Christian Endeavor and other similar societies which have the approbation of the local churches, *a* right of way. The Epworth League is a denominational organization, deemed to be of the greatest importance; as such it is brought entirely under the control of the Church and duly incorporated in its Discipline. But it was not intended to make it *obligatory* upon young people already established in Christian Endeavor Societies to disband those societies or transform them into Epworth Leagues, though they may if they think best. But a plan was devised to affiliate them. We observe several of the delegates wearing both the Epworth League and Christian Endeavor badge. There should be no war between these societies.

We hope that neither imitation nor emulation will lead the Epworth League to attempt to hold mammoth conventions of this kind. The 8,163 leagues, with their more than 500,000 members already enrolled, increasing at a rate unprecedented, could, by securing proper railroad facilities and advertising excursion rates, at any time descend in force upon any city and overwhelm it; but the permanent moral effect may well be doubted. The attempt at competition in such matters with a society that draws its members from every denomination would not be edifying; the expense would be great, the distraction considerable, and the difference between merely youthful and genuine religious enthusiasm would be likely to be accentuated and widened. The former can be relied on to show itself on all suitable occasions. The vital point is to add those elements which make sustained and intelligent religious zeal in self-denying work.

Nothing more deleterious to the real work hoped for from the Epworth League could occur than for the League to say: "Next year we must have a bigger convention than that!" though cities having local denominational pride in view, and perhaps commercial benefits, might be willing to compete for it.

The Independent shifts the scene of the recent transaction, on the Monongahela, by way of getting a closer view of the real principles involved in that most untoward affair:

A word with you, madam, about the violence and slaughter at Homestead. Let us suppose it had been your homestead, and let us explain to you what has happened there. Very likely you don't keep any help; but we will suppose that you keep two maids, Julia and Gretchen. You tell Julia that you must cut down her wages a dollar a month. She and Gretchen say you sha'n't, and when you insist they push you out of the house and lock the front door. You then go to the sheriff and tell him what your maids have done, and ask him to put them out of your house and to put you in. He says he is afraid they will break his head with a broomstick. You go then to the Governor, and he says he does not see but everything is peaceful—why, don't you see, they have sent for a glazier and put in the pane of glass that was broken when they put you out? You then go and ask your big brother to come round with you by night to the back door, when the maids are asleep and help you get in quietly. He goes with you; but just as you and he are opening the door the maids, who were on the watch, throw boiling water on him and beat his head with a broomstick, and one of them, who got too close to you, had her face scratched and her hair pulled out. But you and your brother are driven off, and the maids hold possession, and refuse to let you into your house, or to allow you to hire other girls. You can't come back until you agree not to cut down Julia's wages. They will be very careful, they say, to keep the house in good order, and not let anything be injured; but you don't feel quite safe about it, and would rather take care of your own house yourself. This continues a week, until the Governor wakes up. That is the exact condition of things at the Pennsylvania Homestead, except that when the owners of the works there asked the Governor to give them possession he wanted to know what the evidence was that they had not possession already—had they not got several clerks in the buildings that had not been driven out? As if Julia and Gretchen had said: "Why you have possession of the house already; for have we not let Mary, your little nurse girl stay? Why are you complaining because we won't let you get a new cook and housemaid?" It is, in real fact, a question of the right of holding property. Has a man, or a company, a right to hold property or have the workmen a right also to hold and control it? That question may, perhaps, be discussed; but society is thus far built on the theory that property is not a crime, and so long as that theory is maintained the workmen at Homestead are utterly in the wrong.

The Christian Union is gratified by the unanimous decision of the Board of Education to incorporate the kindergarten idea into the public school instruction of this city. The by-laws of the Board are to be so amended as to permit the introduction of the system upon the application of the ward trustees of any public school. It is further specified that

This application must be made with the approval of the City Superintendent and of the Committee on Course of Study and Text-books, and the kindergarten may be introduced into any primary school, the kindergarten instruction to be known as the seventh grade. It is expected that the kindergartens will be introduced into about twenty schools in different parts of the city next autumn, and rooms will be fitted up in school buildings and material furnished at once. Thus New York puts itself in line with Boston, Philadelphia, Milwaukee, St. Louis, Des Moines, and one or two other cities, in public recognition of the importance of the kindergarten and in formal adoption of it in connection with public instruction. This decision of the School Board will give new impetus to the work of the New York Free Kindergarten Association, because, in the nature of things, the public schools cannot provide a sufficient number of kindergartens for the densely crowded parts of the city. The public school buildings are already overcrowded, and one of the most formidable obstacles in the way of the incorporation of the kindergarten into the public school system has been lack of room for the additional work involved. But, the Board of Education leading the way, and the New York Free Kindergarten Association cooperating, the city ought to be dotted within the next year with these centres of light, health, and culture for young children. Both from the educational and the industrial side the kindergarten is of the highest significance.

The Examiner devotes a half dozen columns to the proceedings of the great Endeavor Convention. Its reporter thus refers to the closing service of Sunday evening, July 10:

After an address by Rev. D. S. P. Rose, of Montreal, and brief remarks by Dr. Clark and Rev. H. T. McEwen, the most impressive service of all the sessions was begun. I can conceive nothing which more potently inspires that "passion of tears" than the "consecration service." It is a moving, an inspiring, a beautiful, sight, that of the State delegates rising at the invitation of Dr. Clark and delivering in chorus their message, a text of Scripture, or a watchword expressed either orally or in song. All responded promptly and with the earnestness of deep conviction. Besides the State, territorial, and provincial delegations, others from all parts of the world responded. Yesterday, in the rallies, the denominational idea of Christian Endeavor was emphasized, and to-night, in a most impressive manner, was accentuated the idea of universal fellowship in Christ.

I have asked myself several times since the opening of these meetings, Which of many was the most impressive moment? Until last night, the answer to myself and my friends was: The half hour at the very beginning of the sessions when the mighty parliament was assembling. My opinion now is that the supreme impressiveness was reached toward the close of the consecration service of this evening, when the delegates rose *en masse* at Dr. Clark's bidding, and, with raised hands, pledged themselves as individuals to labor for the Master during the coming year, and to bring at least one soul into his fellowship. There was nothing more impressive, more moving, nothing grander than this lifting of the hands. It was a fitting ending to the great meetings. The vast audience dispersed after repeating the Mizpah benediction.

I lingered in Madison Square to see the multitudes leave the hall for the last time. The tower was illuminated, and directly over it, like the dot on an i, stood the moon. There was a gentle breeze, and the night was pleasant. The throng kept pouring out through the great entrance, singing as it came. Groups formed in the square, and then started to march away to their hotels. The enthusiasm of the meeting, the beauty of the night were irresistible, and the marching hosts began to sing. Until midnight the streets about the Garden were never before so vocal.

The Intelligencer says that the real question in regard to the liquor traffic is coming to be—in fact is already—"Have citizens who are opposed to the saloons any rights?"

Can the owner of a piece of property anywhere erect a room for a saloon upon it, and the Excise Commissioners authorize a saloon there, with no regard for the wishes and convictions of ninety nine out of a hundred of the neighboring householders? The recent importations from Europe, with a few other persons who ought to know better, insist that a saloon can be placed anywhere by anybody, that personal liberty demands this, that if this is not granted, freedom is outraged and destroyed. The new idea, imported from Europe, is that freedom consists in doing as you please, especially any vicious and diabolical act, with no regard for the annoyance or injury that may be inflicted upon your neighbors. The saloon, forsooth, is the poor man's club—a nice club to be sure—and therefore is to be planted under the eaves of the church on one side and of the public school on the other, and in the heart of a neighborhood which fears and hates this pestilence. By the way, how many club rooms do poor men need? In a neighborhood of twelve thousand souls, the well-to do portion, nearly or quite one-half of the population, finds two clubs and two club-houses ample, while the workingmen and poor men, so called, demand seventy-five saloons or poor men's clubs; that is, one for every eighty six persons, including men, women and children, which amounts to one saloon poor man's club house for every twenty adult males, or males over sixteen years of age. The proportions vary, but the supply amounts to about one poor man's saloon club for every twenty men. But the poor fellows have such uncomfortable homes! Yes indeed, but why? Is it not because they spend at the poor man's saloon club what would make their homes thoroughly comfortable? But the poor fellow's wife has become a careless sloven, and does not keep his house as she ought. Yes, that is true too. She was a tidy lass when she lived as a domestic at Mr. Blank's. She did her best to make her home tidy for a few years after she married a frequenter or a poor man's saloon club, but gave it up at last; for, overburdened by a family of children who could not be kept decent upon what the husband could spare after spending freely of his wages at the club, the saloon, she finally, after a brave but hopeless and pitiable struggle, gave it up, and alas! and now and then strives to drown her disappointment and sorrow in drink. Nice poor man's clubs these saloons are, to be sure! Of course plant them everywhere. How bright, and pleasant, and cozy they are! What a cheerful company gather in them! Poor man, what a wretched home he has; what a nobody for a wife, a woman without spirit or management! What a pity he should be burdened with such a creature! Fellow-men, is there a more diabolical thing among us than the poor man's club? Who is fastening the curse upon us, who but the importations of men from Europe? Is it not nearly time to say that no man shall have a vote at any election, local, State or national, except one born on the soil of the United States? If this temperance matter were to be settled by native Americans next week, the number of saloons would be reduced by at least one half; but native Americans have the least to say in the decision of public affairs in the State of New York and in some other localities. What a wise and beneficial arrangement! Is there any abomination in addition to those we have which remains to be imported from Europe?

The Churchman has this seasonable paragraph, which we commend to the consideration of the class designated:

Summer visitors to seaside or rural parishes should not forget their responsibilities with regard to the church. There is always a tendency in people to neglect religious duties when travelling or sojourning away from home. The city people who frequent summer boarding houses, particularly if they are young and gay, are inclined to think that Sunday is to be a day of mere pleasure or idleness. We know of summer visitors who are a blessing to the seaside parish they resort to. Their example and material help do much for the support and encouragement of the little church which may be struggling to keep up spiritual life in the midst of a crowd of pleasure seekers. But others set a bad example to the rustic or fishing population. They desecrate the Lord's day, and their behavior, if it be characterized merely by religious indifference or sloth, discredits the church to which they belong, and exerts a very bad influence on the local youths and maidens. The French Canadians are childish enough to say that there is no God south of the St. Lawrence, and thus in the lumber woods of Maine or the Adirondacks give up all religious practices and religious restraints. It is a pity and a shame to see city people acting in the country as if they were of the same opinion as Quebec's "habitant" when he crosses the American line.

The Jewish Messenger explains "What the Jew Wants," in a way that would indicate that he only wants a fair even chance to become a good American citizen:

The Jew does not want to be glorified or flattered, but simply treated as a man among men with justice, that is all. He does not desire his defects to be unduly emphasized nor his virtues to be needlessly exaggerated. He has been so long the victim of prejudice that he has become perhaps peculiarly sensitive to any affront; and with public odium so easily aroused, partly due to religious antagonism and partly to envy, there is ample excuse, if he proved over-sensitive at times. He is not an angel, but certainly not a demon. His vices have been acknowledged by his own; his merits rarely admitted by his foes.

No other race or body of men has been pursued with such unrelenting hatred. Across the centuries the Jew's record is veiled in crape. His survival is proof of his vitality and refutation of the slanderer. To-day he does not wish to be singled out for comment or criticism, as if he were a curiosity or an antiquarian specimen. But he does not propose to play the coward, whatever the issue. All the world loves the true hero, and enshrines him in poetry and legend, though it may have once condemned him to the stake and the pilgrim's staff.

The Sunday School.

INTERNATIONAL SERIES.

STUDIES IN THE ACTS OF THE APOSTLES

SUNDAY, JULY 31, 1892.

PETER AND JOHN BEFORE THE COUNCIL.

THE CLOSING PORTION OF PETER'S SERMON.

Our last lesson closed in the midst of Peter's sermon in Solomon's Porch, addressed to the dwellers in Jerusalem who had known of, and many of whom probably had been witnesses of, the crucifixion of Jesus. The gentle tone of this sermon is very noticeable, with reference not only to the people, but also to the rulers (iii. 17), at whose door the guilt of Christ's death was certainly to be laid. This also was an imitation of Jesus, and it is very well worth observing how studiously in all matters Peter set himself to follow in the footsteps of his Lord (John xxi. 22). In this closing portion of the sermon there is a very evident reminiscence of Mal. iv. 6 and of Christ's own application of that passage (Matt. xvii. 11, 12) after teaching, as we have seen, that God had before shown by His prophets that His Servant and Messenger was to be rejected and killed, and that unknown to themselves and ignorantly, with no purpose of obedience, they had fulfilled prophecy. But they were to blame for their ignorance, as all who have the Scriptures are to blame who are in ignorance of God's truth, and Peter goes on to call them to repentance.

There is here no express teaching that the blood of Christ "shed *by* them was also shed *for* them": the call was much the same as that of John the Baptist in the wilderness, but with the further showing that these times in which they were now living had been from the first the subject of prophecy, that Jesus was Him of whom the prophets had spoken (Deut. xviii. 15-19), that He was that Prophet whom they had always identified with Messiah (Acts vii. 37), and that those who would not accept Him must be excluded from the blessing in which they, as children of the covenant, had a hereditary interest. Repentance was necessary, for repentance is the true way of setting man right with God and securing that blotting out of sin (verse 19), that freedom from its power, which is necessary before one can receive the blessing of God (verse 26). What that blessing is, is implied in verse 20: the return to earth of Jesus. For a time, in mercy to them, He was withdrawn into heaven (verse 21) that they might have opportunity to repent (compare 2 Pet. iii. 9, 10). His return would be delayed because He was long-suffering. He waited only for their repentance that He might bring about that restitution of all things which had been the theme of prophecy from the earliest days: the souls and bodies of men redeemed from evil, the Shekinah or visible presence of God restored (ver. 26) in the person of that Servant who would return to bless them when they *had turned every one from his iniquities*. *First* to Israel should the blessing come, and through Israel to the nations of the world. Not, as we know, that Peter then apprehended what he was afterwards taught of God with respect of the calling of the Gentiles; he believed that the blessing would reach the world through the acceptance by the world of Judaism. Peter, Apostle that he was, and endowed as he was with the gift of the Holy Spirit, was not suddenly and without thought or study of his own given a full knowledge of the truth of God. Like us, he learned by degrees; but unlike some of us, he was always willing to learn; his face was ever turned toward the sunlight; he never felt himself to have so attained as to be beyond the possibility or the need of further instruction. Observe, too, that as his learning was gradual, still more gradual was his teaching of truth—as men were able to bear (compare John xvi. 12).

The sermon appears not to have been completed. Up to this time the rulers of the Jews have paid no attention to the religious movement which has been going on in their midst for perhaps some months. Possibly they did not realize its power, for after the Day of Pentecost there seems to have been no excitement. Perhaps they thought the wiser policy was to ignore a movement they dared not undertake to control (compare v. 39). It was hardly the fact of this miracle nor its publicity that now impelled them to intervene, but the character of Peter's teachings. He had openly accused them, as a body, of committing the egregious error of not recognizing in Jesus that Prophet for whom the nation was looking, and whose appearance it was their business to recognize. Worse than that, he had openly accused them of putting their Messiah to death. Even this the Sanhedrin as a whole might have overlooked, trusting to time to efface the memory of such accusations; but one teaching of Peter's was particularly obnoxious to one party among them, and dangerous to them all. They could not, for they dared not, overlook the statement of a fact which they could not contradict, that Jesus was risen from the dead.

THE LESSON.

Acts iv. 1-18.

GOLDEN TEXT.—There is none other name under heaven given among men whereby we must be saved.—Acts iv. 12.

VERSE 1. The interruption to Peter's sermon came from the temple authorities, who, as the last words of the verse show, made a sudden appearance among the people as they were gathered in Solomon's Porch (iii. 11). These were Jewish, not Roman officers. The priests had a regular police at command to whose jurisdiction matters connected with the temple were left by the Roman authorities. There has lately been discovered in Jerusalem (and removed to Constantinople) a stone tablet inscribed in Greek with a warning to Gentiles to keep out of the sacred precincts. It was the duty of the captain of this Levitical guard (called in the Talmud *the ruler of the mountain of the House*, compare Isa. ii. 2) to see that this and similar regulations were enforced. It was only when this guard, in the exercise of its authority, was unable to avoid a public tumult, that the Roman authorities stepped in, as, many years after this, when Paul was believed to have transgressed this rule (xxi. 28-32). The officer there referred to as *the captain of the band* was the chiliarch or colonel of a Roman regiment, quartered in the tower of Antonina (xxii. 24) which overlooked the temple, but the officer here mentioned was a Jewish official, a priest, who from the earliest days (Jer. xx. 1, 2, com. the Apocryphal book 2 Maccabees iii. 4) had been in this position of responsibility—and who for a long period before this was appointed by the Sanhedrin and responsible to it. This officer appears prominently in two other places in the New Testament, Luke xxii. 4 and Acts v. 24.

With this captain came the officiating priests, who, as soon as they were released from their evening service, had perhaps hastened to summon the officer. *The Sadducees*, who are also mentioned, were the instigators of the movement. As this lesson is a long one, it will be wise to postpone to next week our inquiry into the special characteristics of this sect.

VERSE 2. Here is the philosophy of persecution: *they taught the people*, giving them as a matter of faith something that those in power did not choose to believe. *In the person of Jesus* (the true force of *through* here, Revised Version *in*,) they proclaimed that the resurrection was no longer a matter of speculation, but an incontrovertible historic fact (1 Cor. xv. 20).

VERSE 3. There were abundance of chambers adjoining the temple courts in which the Apostles could be kept *in hold* over a night. It was too late for a process of law, being some time after the hour of the evening sacrifice (compare iii. 1). The Sanhedrin, as we learned when studying the life of our Lord, (Introduction to Lesson for November 29, '91), could not legally try a case after sundown. There was nothing harsh in this imprisonment: they were merely detained until the court could properly assemble.

VERSE 4. This verse is merely an incidental notice; it does not teach that this accession to the Church was the result of the healing of the lame man, but simply brings up the facts of the case to date. At Pentecost three thousand souls were added (ii. 41); from that time on, day by day, new conversions took place (47), until now the number had reached *about five thousand*. There is a difference of opinion as to whether the word here translated *men* does or does not include women. In Luke xi. 31, James i. 20, it does; in Luke ix. 14 it evidently does not (compare Matt. xiv. 21). We are expressly told in Acts v. 14 that women were among the converts.

VERSE 5. The Sanhedrin is more than once named in this way (Matt. xxvii. 41; Mark xi. 27, xiv. 43, 53, xv. 1) or in similar terms (Matt. ii. 4, xxvi. 3,47; Luke xxii. 66; Acts xxv. 15 etc.). We had occasion in the introduction to our Lesson for July 26, 1891 (John iii. 1-17), to make a special study of this body, and it is therefore only necessary to say that it was the supreme council of the Jewish people, which had jurisdiction not only over matters of theology and ritual, but over civil and criminal affairs, subject only in certain extreme cases to the higher authority of Rome. Though its judicial power did not, at this period, extend beyond Judea, its *moral* power was very great wherever in all the world the Jewish people were found, the synagogues everywhere recognizing its authority (compare ix. 2, xxviii. 21).

VERSE 6. These being of the priestly class, were Sadducees (compare v. 17). Annas and Caiaphas, as we learned in our Lesson for November 22, 1891 (John xviii. 13), were, the former the virtual, the latter the actual high priest (compare Luke iii. 2). They are historical characters, but John and Alexander are not known by these names to existing secular history. It appears from the wording of this verse that the Sadducees had packed the assembly, as was perfectly easy to do, only twenty-three out of seventy one being necessary to form a legal assembly (See Introduction to Lesson for November 29, 1891). The permanent officers of this council, being always priests, were mainly Sadducees, and as the question of the resurrection was one which chiefly concerned them, and one which the Pharisees in their antagonism to the Sadducees would not be concerned to disprove, it is probable that not many of the other wing would take the trouble to be present.

VERSE 7. The Sanhedrin sat in a circle and therefore the Apostles were placed *in the midst* of the council. The question put to them is exceedingly significant. No allusion was at first made to the sermon, which was the real cause of the Apostles' arrest; the Sanhedrin proceeded at once to investigate the miracle: not with intent to disprove it, a thing which would never have occurred to them to undertake, but to ascertain the secret power by which it was wrought. Magic was very largely practiced by the Jews of this period (compare Acts xix. 13, 14, xiii. 6). Various names were used by them in their incantations—Solomon, Abraham, and in later times, Jehovah. It is an interesting fact that vast quantities of manuscripts of a period only a little subsequent to this have lately been discovered, containing the magic formulæ used by Jews and also by heretical Christians. What was the NAME which held this wondrous power of healing? The Apostles had already told what it was (iii. 16).

VERSES 8, 9. In the moment of need the promise of Jesus (Matt. x. 19) was fulfilled. It was given for precisely such emergencies as this. It did not authorize the Apostles to dispense with study, and we have seen reason to believe that even the great Pentecostal sermon of Peter had been in a measure prepared, its occasion having been in some degree anticipated. But now there was no opportunity for preparation, and the promise is made good. There is here a lesson which all we teachers may take home to ourselves, a lesson of encouragement, but also of warning.

The tone of this address is as temperate and as kindly as it is frank and courageous. The Apostles always seek first to bring their audience into sympathy with them. Beginning with a courteous recognition of the authority by which he was arraigned, Peter goes on, a little formally, *For as much as we are examined* (a legal term), and then, still courteously and formally, but very boldly, *concerning a GOOD deed done to an impotent man*—was it the part of an august council like this to take exception to a *good* deed? They had done so once before (John xviii. 23), but it is generally evil deeds which engage the attention of authorities.

VERSE 10. Peter, a Jew in the very fibre of his being, felt as deeply as his examiners the importance and the solemnity of names (Gen. xxxii. 29; Exod. iii. 13, etc., compare verses 12, 30 of this chapter). He is not slow to tell the name by which the miracle was wrought; did it strike cold to the hearts of his hearers to hear repeated that name which they had seen on the superscription above a cross, not many months before? Though these men are sitting in judgment upon him, and though Peter could not but have had in mind his own conduct during the trial of Jesus before this very tribunal, he is not afraid to remind them of that Cross, nor, cultured materialists that they are, to assert that He whom they hanged upon it has been raised from the dead.

VERSES 11, 12. Though the Apostles in their teachings were not unmindful of what Christ *said*, they were more inclined to dwell upon what He *was*. This is a sufficient answer to them who deem that Jesus only came to teach a system of morality, and never meant (nor the Twelve Apostles after Him) to turn people from their Jewish faith and customs. The Apostles never made prominent a system of morality, but always put faith in the person of Jesus in the foremost place. The quotation from Psa. cxviii. 22 had been made by Christ himself (Matt. xxi. 42), and it is very like Peter to use the language which he had heard from his Lord's lips (compare xi. 16; 1 Peter ii. 4-8, 21-23; 2 Peter i. 14). *The salvation* which the Jewish nation was lacking and longing for, the Messianic deliverance, was to be found in none other than this rejected One. They had asked for talismanic names, but here was the Name, the only name *under heaven given among men, wherein we*—the whole Jewish people, accusers and accused, in this critical moment identified in Peter's mind—*must* as a nation *be saved*. It was not now the time to teach the higher truths of salvation; nothing would avail until the Messiahship of Jesus was admitted.

VERSE 13. If they had known, as we know, how Peter had behaved himself at the time of that other trial before this council (Luke xxii. 54-62), they would have *marvelled* still more at his *boldness*. Their wonder, however, was not that he had the physical and moral bravery to comport himself like a man at such a time, but that he, *unlearned*, not in the sense of illiteracy, but of being a layman, not a professed teacher, without Rabbinical culture, should venture, and John with him, to teach the official teachers of the people. These unknown Galilean peasants whom they now recognized as being the followers of Jesus, had turned defence into accusation and had presumed to instruct the pilosophers of their day as to the significance of recent events, and their bearing upon that which was special and most important in the national life.

VERSE 14. The Sanhedrin was an open court. This man had not been arrested, but gratitude and faith alike impelled him to come and stand by the Apostles in their trial. It was impossible to gainsay either the miracle or its method with this man in evidence.

VERSES 15-18. Although we have no certain knowledge that any Sadducee ever became a believer, yet among the priests who subsequently became convinced of the truth of Christianity (vi. 7), some one may have been present in this assembly, and thus the report of this secret conference may have come to the knowledge of Luke. How little the address of Peter had moved their hearts is shown by the contrast between their question and that of the convicted multitude (ii. 37). *They* ask, *What shall* WE *do?* These ask, *What shall we do* WITH THESE MEN? They recognized the predicament in which they were placed; *a notorious miracle* like this could not be denied. Nor, indeed, was the working of miracles the disturbing fact. It was *the name* which distressed them. If they could silence these men, forbid them to witness for *this name* (they shrink even from pronouncing it), they will not interfere with their beneficent work. But they will not have the doctrine of the resurrection *spread* like a contagious disease (compare 2 Tim. ii. 17). Impotently enough they decide to *emphatically threaten* Peter and John and let them go.

Christian Endeavor.

By Rev. S. W. Pratt.

A multiutde of Christian Endeavorers will be away at this time on their vacations. Let them not forget to take with them their Christian Endeavor spirit. This will lead them to attend the meeting of sister societies and to extend to them a greeting and give a word of good cheer. They will seek to do the things which will please Christ as well away from home as at home, and always to lend a hand.

July 25. The Saviour Foretold. Isaiah 53: 1-12.
26. A Saviour from Sin. Acts 10: 38-43.
27. Can Succour the Tempted. Hebrews 2: 14-18.
28. Can Deliver the Righteous. 1 Thessalonians, 1: 1-10.
29. How and whom does He Save? John 3: 14-18.
30. The Saviour Exalted. John 5: 29-42.
31. **Topic. Christ the only Saviour. Acts 4: 1-12.**

The miracle which Peter wrought not only produced a great sensation but also forced a solution of many vital questions. That a great miracle had been wrought could not be doubted, and this connected the Apostles and their teaching with God. They said they did it in the name of Jesus Christ of Nazareth, and by His power. The object of the miracle was to prove that Christ Jesus, who was crucified, was raised from the dead and was the Christ. And Peter, "filled with the Holy Spirit," says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." This is what the Holy Spirit makes the very first truth to be preached, upon which the New Testament Church is founded.

The Jew believed that the Christ was the only Saviour, but not that Jesus was the Christ. Peter taught that Jesus of Nazareth, whom they crucified, was verily the Christ of the Old Testament, and that this miracle confirmed it and that He was the only Saviour. The effect was that they were either incensed beyond measure, or convicted of a sin which led them to cry in utmost alarm, "What shall we do?" The jailor at Philippi, convinced that God was with Paul, and that he was himself a sinner, fell down trembling, and asked that greatest question, "What must I do to be saved?" and Paul gave the same answer that Peter did, "Believe on the Lord Jesus Christ and thou shalt be saved."

The "analogy of faith" running through the Bible, teaches this in types and ceremonies and prophecies and promises, that Jesus Christ is the only Saviour, and that salvation is only through faith in Him. Everything is made to turn on one's relation to Jesus Christ. The answer to the question, "What think ye of Christ?" answers all else about a man. He may be anything and everything except a believer in Christ; may be wise, great, rich, and honored, but these avail nothing for salvation. The poorest believer is greater before high heaven and richer for eternity and wiser for earth than he. Take Christ out of the Bible and there is little left of it. God speaks to men of salvation only through Christ. He is the only one who has revealed the Father, who has come from heaven, who has manifested God in the flesh, who has spoken words of eternal life. It is only in the name of the Lord Jesus that the Spirit works and justifies and sanctifies, and in this name He can save all.

It is proposed to hold a "Congress of Religions" at the Columbian Exposition, but it is regarded by many as not only unadvisable, but as stultifying for a Christian to unite in it. It would be to allow that the Mahommedans and Brahmins and the disciples of false religions were on a par with Christians. Christianity is exclusive. It knows no other Saviour than Christ, and no other way of salvation than through faith in Him. All nations are to be discipled in His name and His Gospel is to be preached to every creature. The mission of Christianity is single and imperative. It says to all other religions, Your ends and your faith and your hopes are false and vain. You are lost and helpless and hopeless out of Christ. Whatever of good there is in your teaching, is found in Christianity, and added to that, the only salvation. Heaven knows no other Saviour. Men need not look for any other. Jehovah says as His first commandment, "Thou shalt have no other gods before Me."

It follows, therefore, that all men need this Saviour, that without Him they are lost. The whole scheme of salvation is meaningless if men are not lost. It would be folly to talk of salvation if this were not so. Had there been any other way of salvation, Christ would not have come at such a sacrifice.

Man is perishing and lost in sin. The law says he shall die, and conscience speaks the same condemnation. He fears the judgment of God. He cannot save himself if he would, and worse, he will not seek salvation. Not only must salvation be provided for him at an infinite price, but the Holy Spirit must convict him of sin and draw him to Christ, making His sacrifice effectual to his salvation.

Peter teaches that there is none other name whereby man must *be* saved. The emphasis should be put on the *be*. Man cannot save himself. An arm from heaven must be reached down to rescue him. Help must come from God. "Except a man be born again," born from above, he cannot see the kingdom of heaven.

Salvation originated with God, sprang from His divine compassion. When none could save, Christ said, "Here am I, send Me." "Lay on Me the sin and its curse, and let these sinners go free." Salvation is gratuitous, of grace, a divine gift in mercy.

If any one is saved, he must *be* saved by Christ. Unless He be a saviour, there is no other. And he must be saved in Christ's way. And Christ is *able* to save to the uttermost them that come to God by Him. He is a divine Saviour, the Son of God, having all access to the Father and all influence with Him. The Father said to Him, "Ask of Me and I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." And He saves through His own blood, and thus has an all sufficient and infinitely acceptable plea before the throne, being Himself the end of the law for righteousness.

He can say with divine authority, "Come unto Me and be ye saved all the ends of the earth." The Spirit can say, Come, and whosoever will may invite to come freely. And Christ is also the Son of Man, one like us, who can be touched with the feeling of our infirmities, who was tempted in all points like as we are, who loved us even unto death, whose great sorrow was that sinners would not come unto Him for life.

He who believes in Christ *is* saved, hath life. He is Christ's, and Christ is his. And nothing shall separate him from the love of God, which is in Jesus Christ his Lord.

World's Fair Notes.

Mrs. French-Sheldon, the African traveller, has applied for space for exhibiting the collection of curios and trophies she has gathered.

Baroness Burdett-Coutts, who is at the head of the philanthropic section of the English Women's Department of the World's Fair, according to the London press, will attend the Fair, and will read an original paper on the subject of women's institutions conducted by women.

Through the Department of State at Washington an official communication has been conveyed to the Board of Women Managers to the Queen of the Sandwich Islands, who announces her intention, in the event of Government approbation, of appointing a committee to give special attention to women's work.

The Executive Committee of the Conference of American Rabbis was instructed to cooperate with a Committee of Jewish Rabbis appointed by the World's Fair directors to arrange for the representation of the Jewish faith at the Congress of Religions to be held at the World's Columbian Exposition in Chicago.

Helena, Montana, will send to the Chicago Exposition a meteor discovered near that city. It is composed of nickel and magnetic iron, and is in two pieces of ninety and seventy pounds respectively. It is reported that when found the pieces were in a hole in the ground large enough to contain a house, from which fact it is inferred that the meteor exploded when it struck the earth.

The Revolution Society proposes to have at the World's Fair a colonial ... to be truthfully protrayed the domestic life, manners and customs of colonial days. Tables, chairs, sofas, precious old china, silver and glassware, high post bedsteads, old ovens, cooking utensils and antique wearing apparel are sought for this purpose, and all articles will be insured and well cared for. Mrs. Frank Stewart Osborne, of Washington, invites possessors of any such interesting articles to send her descriptions of the same at an early date.

Mr. A. A. Knudson, in the Electrical Age, proposes that the formal opening of the World's Fair be announced in all the large cities from the Atlantic to the Pacific and from the Dominion to the Gulf by the simultaneous discharge of cannon. With illustrations, he demonstrates the feasibility of his plan. He proposes through the cooperation of the telegraph company or companies to have cannon connected in electrical circuit in as many of the cities as may be determined upon. Then when everything is in readiness, the President, or whoever may be delegated to perform the ceremony, by simply pressing a key, will cause all the cannon to be discharged.

The World's Fair managers are putting a good deal of money into circulation. According to the Chicago Tribune, 12,000 of the 28,000 subscribers to the $5,000,000 capital stock of the Fair had paid their subscriptions in advance. The stockholders who have met their obligations represent $2,000,000 worth of subscriptions, and the management is issuing stock certificates as fast as the force of clerks can do the work. The treasurer is elated at the progress of the work. He has already collected $8,333,400 from the city and subscribers. The city has paid in $4,000,000 of this amount, and the last million was due the 15th inst. The same day the last million from the subscribers was called for. On the first four instalments of $5,000,000 of subscribed stock the percentages paid are as follows:

First instalment, due June 1, 1890, per cent	93½
Second instalment, due June 1, 1891, "	91.2
Third instalment, due Sept. 1, 1891, "	89.48
Fourth instalment, due April 15, 1892, "	66.8

There is in the treasury $2,000,000, and the same amount due the middle of the month will swell the total to $4,000,000. But the money goes out for days at a time at the rate of $70,000 a day.

A plan to utilize all the schoolhouses in Chicago as dormitories for teachers visiting the World's Fair is being agitated. There are more than three hundred thousand school teachers in the country, who will probably attend the fair, and a nominal fee from a reasonable proportion of them could pay the expenses of transforming every schoolhouse in Chicago into a lodging house and keep it in perfect order. There are nearly two hundred and fifty public school buildings, all of them large structures, which could be thus utilized. It is believed that the majority of the teachers of the country will spend a portion at least of their vacation in viewing the exposition. If they could be provided with lodgings as indicated, at a nominal expense, they would surely be greatly accommodated.

Large as a Dollar

Were the scrofula sores on my poor little boy, sickening and annoying. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not effect a cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores commenced to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

Jas. Ruby.

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The Evangelist.

THURSDAY, JULY 21, 1892.

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COLUMBUS A GREAT NAVIGATOR BUT NOT A SAINT.

The Church of Rome takes note of the great event of the discovery of America, and claiming to have had a part in it, has issued an order that on the twelfth of October the Mass of the Trinity shall be celebrated in the Catholic churches of Spain, Italy, and America, in honor of Columbus. The Pope says he cannot doubt that Columbus was primarily inspired by the Catholic faith. The difference between him and the illustrious men who before and after him discovered unknown lands, was that Columbus was animated by the spirit of religion, which sustained his genius, fortified his constancy, and afforded him consolation in his greatest trials.

The impression here given, that the discoverer of the New World was a particularly devout man, and that his voyages were prompted by zeal for the spread of religion, is hardly warranted by history. No doubt the Genoese navigator inherited the faith of his fathers, and was religious up to the common standard of sea-faring men. Sailors are apt to be superstitious, and in this it is probable that Columbus was neither above nor below the level of those [illegible] straightfor[illegible] of action, will accord the shores of the Mediterranean [illegible] given space of his dreams of his great expedition [illegible] have been a touch of religion [illegible] have a higher character to what might otherwise have seemed a wild adventure. No doubt the idea of spreading the faith was held up before the eyes of Ferdinand and Isabella, to excite their enthusiasm. And when Columbus set foot upon the shores of the island in the West Indies, and knelt upon the sand, and there planted the standard of Spain, he may have felt that he was at the same time planting the standard of Religion. But to make his voyage a religious crusade; or to imagine that he was seeking, like the Pilgrim Fathers, freedom to worship God in the forests of the New World, would be an entire mistake. Columbus was a great navigator, and his discovery of the New World was an immeasurable benefit to mankind, but even the authorities at Rome, eager as they are to appropriate all great names, have not found, even by the most diligent search, reason to enroll his name in their calendar as a saint.

THE SALVATION ARMY'S MATRIMONIAL BUREAU.

The Salvation Army, it is reported, is to enlarge its numerous agencies by the addition of a Matrimonial Bureau! Without this appendage it finds, or thinks it finds, that its organization is incomplete. The ostensible director and reported author of this proposed new side-arrangement, is Dr. Cadman, the director of Gen. Booth's Social Redemption Scheme. Though undertaken in a philanthropic spirit, it will not be conducted free of charge. It will be mainly a commercial venture, and we hope one not liable to the bitter disappointments which are apt to flow from marriages contracted under the direction of some of the matrimonial agencies of which we have heard. This particular Bureau announces its purpose to be to facilitate marriages among people who have few or no opportunities for acquaintance. Inquiries will in all cases be made as to the moral character of applicants, and negotiations about persons unlikely to become exemplary wives or husbands, will be promptly dropped. We are not surprised to learn that the clientage of the Bureau will be from all classes; but we must confess that we are somewhat surprised at the announcement that its facilities will be opened to an atheist as readily as to a follower of the banner of the Salvation Army, or a beater of its drums. On the whole, although the scheme may be well intended, and be, perhaps, an improvement, in some cases, on the present custom, in which young people contract engagements on the slightest freak of fancy, and "marry in haste to repent at leisure," we must wait and see what it comes to before we give even a qualified approval to this very doubtful experiment.

Dr. Sawyer elsewhere pays a fitting tribute to one who ever delighted to be known as the Sunday-school Missionary. As will be remembered, Dr. Chidlaw and wife sailed from this city by the Aurania but four weeks since, he having preached here in Welsh the Sunday previous. While in the city, he called upon us repeatedly, as was his wont, telling us in his cheery way of the happiness he anticipated on his coming birthday, his eighty-second, which he should pass at his native Doghelly, in Wales, an event which his Welsh friends were preparing for with equal zest. A dinner was to be given in his honor, at which his friend, Prof. Evans, late of Lane Seminary, was to preside. He reached there safely, and apparently in good health, but at ten o'clock of that glad morning, the 14th of July, he fell on sleep, to awake in a country more beautiful, and more truly "home," than any on this or the other side of the sea.

[From The Independent.]

CYRUS W. FIELD.

By Henry M. Field, D.D.

[It has been only with much hesitation, and at our urgent request, that the writer of the following has consented to furnish a more familiar portrait than the public might otherwise have of his distinguished brother.—ED. IND.]

TO THE EDITOR OF THE INDEPENDENT:

You have asked me to give you a brief sketch of my brother whose life has just closed. At first, as you know, I refused. I could not do it. The ties were too tender. We were rocked in the same cradle; we slept in the same bird's nest of a room, with the same sweet mother's face bending over each little bed for the good-night kiss. Together we trotted off to school. Thus in childhood and boyhood we were inseparable. This close association made me shrink from speaking of what was so personal and sacred; but on second thought, this very nearness to one who was gone from the world seemed to impose an obligation, and perhaps I owed it to his memory to give a glimpse of those early years, in which the boy was truly father of the man.

Never were two children of the same parents more unlike. I was a sober little chap, fond of books, while he had a preternatural activity, which found vent in out-door exercises—riding on horseback, running a race, skating on the ice, and in all sorts of sports and games. Thus we grew up together, till I, at the mature age of twelve, entered Williams College; while he, being older and wiser (he was almost fifteen), came to New York and entered the store of the late A. T. Stewart, with the munificent salary of fifty dollars a year! Thus he began at the lowest round of the ladder which he was to climb to the top. The young clerks observed that he was a bright little fellow, fond of a boyish prank now and then, but always at his post and prompt in every duty. From that time I saw him but once in the year, when he came home for a week's vacation in the summer. Then our young heads were full of dreams; but wild as his may have been, they could not have equaled the reality of what was to come. Six years later he set up in business for himself, and was married! Well do I remember the day (December 2, 1840) that I rode over the hills to the wedding in Guilford, Conn., where began that happy married life which was to continue for half a century; for they lived to celebrate their golden wedding.

In 1851 I came to New York, and we were immediately thrown together again. It was the year in which he first became interested in the project of an ocean telegraph. As we met every day, I knew the history of the enterprise from the beginning, and followed it in all its stages, from the first impulse of eager hope and expectation, through the long delays, followed by bitter disappointments. I was with him in the midst of the struggle, which continued twelve long years, when he was at times almost in despair. Yet even in the worst extremity, in the face of utter ruin, he would not surrender, but rose up from one disappointment after another to renew the attempt. In spite of disaster and defeat, something within him said that it could be done; and that he should not die until it was accomplished.

It is a thrilling story, but too long to tell here. The older readers of The Independent will remember the attempt in 1857, which failed; and the first in 1858, which also failed; and the second, which had a brief success, followed by another failure, which to many seemed decisive that the undertaking was beyond the power of man! The clouds shut down all round the horizon, and the prospect was darker than ever before.

This was the moment to test the courage of the projector. He had to hope against hope; and to keep up a brave heart against the ill-suppressed sneers of skeptics. Again and again he crossed the ocean to keep alive the interest in the great enterprise. It was in England that he found his best support, for his resolution had captured the English heart. The English admire the courage and persistency which have made them so mighty among the races of the world, and he became immensely popular. I have been surprised when in England to see how John Bright and Mr. Gladstone spoke of him, with the warmth of personal friendship and admiration for his indomitable will. It was this unique personality which gave him influence alike with statesmen and capitalists, and prepared the way for the final success.

Hardly had our Civil War closed before the attempt was renewed to lay a cable across the Atlantic, with the advantage of having the monarch of the seas, the "Great Eastern," to carry the burden of twenty thousand tons of iron coiled in her mighty bosom safely across the deep. An attempt on such a scale *ought* to succeed; and it did *almost*, for twelve hundred miles were laid when the cord snapped again, and all was over for another year. One more battle was to be fought, before God gave them the victory. In 1866 the cable was stretched from shore to shore. But even that was not enough; for hardly was it landed before the great ship swung her head to the sea to search for the lost cable of the year before. For one month she dragged the bed of the ocean at a depth of two miles, till the lost treasure was reclaimed, and dragged away like a captive at the chariot wheels. One day that summer a message came to me at my home among the hills, which startled me by its date:—"On board the Great Eastern", for I knew she was still at sea, so that the message must have crossed the ocean *twice*, back to Ireland on the cable which she bore, and then from Ireland to America! The message ran:

"We are now within a hundred miles of Newfoundland, and expect to land the cable to-morrow."

The next day saw it done, and when the gallant English sailors drew it up the sandy beach of Trinity Bay, there were many who felt somewhat as Columbus must have felt when he had discovered a new world, for next to the discovery of a new hemisphere was that triumph of science and human skill whereby two hemispheres were united together; so that there was a degree of truth in the splendid tribute which John Bright soon after paid to "his friend Cyrus Field," when he spoke of him as "the Columbus of modern times, who by his cable had moored the New World alongside the Old!"

Such an achievement is enough for any man, and should not be obscured by the recent sadness and gloom. It seems a strange and inexplicable mystery that the last months of a life so honored and so useful to mankind should be overcast by domestic sorrow. But so has it been in the lives of many of the greatest benefactors of their race:

"Clouds in the evening sky more darkly gather,
And shattered wrecks lie thicker on the strand."

But for all this he has had all there was in life of success, honor, and fame. We must not complain if he had also his bitter experience, on which as a dark background all the brightness of such a career stands out in greater relief.

And now we have brought him away from the great city where he passed his busy life, back to the quiet valley where he was born, and laid him down in the shadow of the encircling hills. "Bury me there," he said, "by the side of my beloved wife, and by my father and mother!" The grave has closed over him, and in that place of rest all his sorrows are buried. Only the work that he has done remains. That is enough. The hemispheres that he has "moored side by side" will never be separated. Thereby distant nations and races are brought nearer together—a service to commerce and civilization, and to the brotherhood of man, which the world will not willingly let die.

STOCKBRIDGE, MASS., July 15th, 1892.

AN ISLAND SUNK IN THE SEA.

Our readers have not forgotten the terrible tale that came to us a few years since of the earthquake of Krakatoua, at the eastern end of the island of Java, where the sudden uplifting of the crust of the earth sent landward a tidal wave which submerged the adjacent coasts; and at the same time raised out of the deep a volcano whose column of cloud by day, if not of fire by night, was borne far and wide over the sea, till (as many, and even scientific men, believed) it swept round the globe and reached the Western Hemisphere, so that they ascribed the extraordinary brilliancy of the sunsets of that summer to the fact, as they supposed it to be, that the light of the sun, at his going down, was reflected from the floating particles that filled the upper atmosphere.

The awfulness of that great convulsion of nature can hardly be conceived. A year or two after we had a visit from a Scotch merchant, who was a resident in Java, whose guest we had been in Batavia, and he told us, that though he had removed to the east of the Island, and was at Sourabaya, four hundred miles distant, he heard distinctly the roar of the earthquake, in a succession of explosions, which were like the crash of a thousand thunders, or, as he described it, "as if all the fleets of the world were cannonading off the coast."

The recollection of what he told us has been recalled by another event of a similar character, and in the same quarter of the world, the Malayan Achipelago, an earthquake which has partly or wholly destroyed one or more of the Sangir Islands. The sound of a terrific explosion was heard on board a Dutch steamer a few hours after she had left her anchorage, which was soon followed by showers of ashes, which covered the deck and darkened the whole atmosphere. When the clouds of detritus had cleared away, nothing was visible on the horizon but masses of vapor that extended for many miles. Great Sangir, which prior to the explosion was in full sight, could not be seen. Six sealing vessels were anchored off the island and it is thought that they must have been destroyed. There are more than fifty of the Sangir Islands, and nearly all are inhabited. The population of the group is placed at 80,000. The three largest islands, Great Sangir, Siauw, and Tagulandang, with those that surround each, form as it were separate groups. There are many mountains in the islands, which, except the volcanoes, are clothed to their summits with rich vegetation. Great Sangir had an area of [illegible] miles and a population of about 13,000. [illegible] is the centre of the missionary work, which has been carried on in the Sangir group, by means of a small ship. The whole group belongs to Holland, which supports eight teachers in them. [illegible] There are twenty-four churches in the islands.

The news of this disaster was reported by captain of the steamer Catterthun, which reached Sydney, the capital of New South Wales, on Monday of this week. He also reports that the Island of La[illegible] the Philippine group, has [illegible] severely from eruptions, th[illegible] caused widespread devastation.

THE LIMIT OF MASS MEETINGS.

A correspondent gives his opinion that one of the lessons of the late Christian Endeavor Convention is that there is such a thing as a limit to mass meetings. Grand and imposing as they are, they lack in efficiency when the crowd is so vast that the greater part of the multitude cannot hear what is spoken. As a spectacle the meetings in Madison Square Garden were unique and inspiring, yet less useful for instruction than assemblies in which the speakers can be more in touch with their hearers. He adds: "The impracticability of controlling such a crowd from the platform is as manifest as an attempt, which I once witnessed, to teach an *infant class of eight hundred!* The poor ushers in Madison Square had more to do than either speaker or chairman. As this is an age of mass meetings, the young Christians have rendered a service in showing us clearly that the limit can be passed. Now let us find the true measure and try to observe it."

Three years ago Rev. Pleasant Hunter, Jr., succeeded that rare man, Dr. Fewsmith, in the pastorate of the Second Presbyterian Church, Newark, N. J. Its fine new edifice soon proved too small for the congregations that thronged it, even in summer. After refusing more than one call to New York city and its vicinity, Mr. Hunter, in the very height of his success, has accepted a call to the Westminster Church, Minneapolis, for the sake of the vantage ground it affords for Christian effort in the great Northwest. Mr. Hunter, in his work, avoids the sensational in every form, preaches the real Gospel in a manly fashion, works hard as a pastor in the homes of the people, cooperates with his brethren in labor among the masses, and has a magnetic way of winning friends. Though his Newark people tried hard to keep him, he will carry with him their utmost confidence and affection, for they are sure that in making the change, he has had only at heart the interests of the one cause, which is the same East or West, that of Christ and His Church.

The death of Mrs. Lucy Fayerweather, the widow of the late Daniel B. Fayerweather of this city, took place in Rutland, Vt., on Saturday last. Mr. Fayerweather left most of his immense fortune to public institutions, though warned by the breaking of Mr. Tilden's will, he put it in the hands of his executors, to be distributed by them. His widow at first consented to the probate of the will, but afterward withdrew her consent, persuaded, it was said, by some of her relatives, that she had not received her full share, although she had no children, and her husband had left her the house and $15,000 a year. This led to a contest which ended in a compromise, in which she got $[illegible]-000 for withdrawing her suit, and the executors signed a trust deed, giving the residuary estate to Colleges, Seminaries, and other public institutions.

The Rev. G. B. F. Hallock of the Brick Church, Rochester, is expected to preach for Dr. Charles L. Thompson, in Madison-avenue at Fifty third Street, on Sabbath next. He has an excellent reputation as an able and laborious minister, first at Scottsville, and now in the great church of which he is an associate pastor with Dr. W. R. Taylor.

MUSINGS AT MOHONK.

By Rev. Theodore L. Cuyler.

LAKE MOHONK, July 12, 1892.

To the readers of THE EVANGELIST who are familiar with the charms of this fascinating spot, I need add no new encomiums. When I rose early yesterday to catch the cool sweetness of the morning air, the dew-laden flowers in the garden gave me a fragrant welcome. Old Sky-top was reflecting his huge image in the placid mirror of the lake, and the lazy black bass were floating idly about in the water, waiting for the children to toss them their breakfast from the piazza. A walk with Friend Smiley in yonder superb garden is pretty sure to furnish a lecture on botany, as a ride with him among these wonderful rocks and cliffs is likely to provoke an instructive talk on geology. The thirty-five miles of fine roads which he has laid out over his vast estate of three thousand acres furnish abundant outlooks to the eye, and fresh landscapes to feed the hunger for beauty. There is but one Mohonk after all.

As usual, the house is furnished with plenty of guests, and a refined visitor is "exceedingly filled with their company." Last Sabbath morning the parlor was crowded at the preaching service, and in the evening it was nearly as full at the service of song. Dr. Herrick Johnson and his wife left us on Saturday for Boston, to the great regret of us all. His grand sermon, and his lecture on "Imagination in Science and Religion," left a powerful impression. There is very much in Herrick Johnson's manly and magnetic personality that recalls Howard Crosby most strikingly. The Chicago professor, by not undertaking too many things, turns out more finished work. Dr. Schaff is expected back to-day, and then the good gray head will be bending again over this reading room table; for with him literally, "of making books there is no end." Are all the people here gray heads and venerable matrons? Nay, verily; for last night the bowling alley was illuminated with Chinese lanterns and crowded with young folk, who played their match games, and Friend Smiley distributed the prizes.

I have whiled away a spare hour over a recent article that might be entitled BLACKWOOD'S BLACKGUARDISM. That old Tory Magazine of Edinburgh has always been given to caricaturing American life and manners; and last year it published a venomous article to prove that "Republican government in the United States had resulted in widespread despotism and anarchy." As a fresh campaign document for the recent British elections, this ancient libeller has produced another article (in the May number) upon "Civilization and Morality in the United States." It is very elaborately prepared and exhibits vast research in examining police reports and the columns of sensational newspapers. Here are a few specimens of the style of rubbish which this aristocratic magazine furnishes to the [illegible] of Great Britain [illegible] America," [illegible] the British throne (whose mother is the "Defender of the Faith") succeeded in turning a gentleman's house into a gambling-house!

The following is his description of American childhood: "The boys grow up like half-broken colts; they balk and bite and kick and buck-jump. The girls are often so perverse as in 'pure cussedness' to delight in skating upon all kinds of social ice. Many break through and get socially drowned, while others have to retire until their dirty linen is washed and dried." "A great number of black sheep of both sexes are found in the best society," and "except among strict Roman Catholics, the marriage bonds sit very lightly upon the people." (!) There is a whole page of this sort of farrago. This, too, from the especial mouthpiece of the British aristocracy! This, too, published in Edinburgh, of which Horace Greeley once truthfully said, "I cannot understand how a city that keeps its Sundays so strictly, should during the week be cursed with such a frightful amount of drunkenness and licentiousness." Princes Street—the most fashionable thoroughfare of Edinburgh—is not quite as bad as it used to be; but several years ago I remember that in the evening it almost rivalled the abominable "Strand" of London in the shameless exhibition of the social vice.

Honest truth is wholesome for a nation as well as for an individual, and it would do us all good to have our national weaknesses and the faults of the national character *fairly* presented to our eyes. But such reckless libels as "Blackwood" defiles its pages with, only tend to poison its readers on that side of the water, and to provoke righteous indignation on this side. It is from such caricatures of American society that Toryism hopes to make head against the rapidly increasing democratic tendencies in Great Britain. The whole article from which I have quoted, is founded on the exceptional cases of fraud, impurity, and crime which any writer could discover in any civilized country if he undertakes to turn *scavenger*.

The beloved and honored pastor of the Fifth-avenue Presbyterian Church, Dr. John Hall, has omitted his usual discourse on board the Aurania this summer, and gone to California to visit a son, residing there partly, as we understand, because he finds the climate favorable to his health. The papers report them as both thrown from their carriage on Saturday, the father receiving some injury, but not, we are glad to hear, so great but that he was able to preach the next day. This accident, occurring but a few months after he was shot at by a lunatic, must lead him to the grateful reflection that he is watched over by a Divine Protector. There is no preacher of righteousness in this country whose life is precious to a greater number of people.

The Synod of Kansas proposes to meet in Forest Park, Ottawa, September 1st, continuing in session to the 8th. The usual time is thus anticipated by several weeks, and it is hoped that the weather will be favorable to a large attendance and to some modifications of the ordinary procedure of an interesting and popular character. The notice, signed by Permanent Clerk John C. Miller, is printed in the usual place.

Judge Lippincott of Hudson County, New Jersey, whose well sustained rulings have consigned two or more batches of Jersey City ballot-box stuffers to the penitentiary, is now talked of as an available candidate for Governor: certain of his own party, it would appear, being willing, and perhaps anxious, to remove him, even by the process of elevation, from his present post. It must be said that it has seldom fallen to the lot of a judge to be more useful. There is no setting bounds to the good influence of what he has done. We need such men to wear the judicial ermine, quite as much as in places of more political conspicuity.

DEATH OF THE REV. B. W. CHIDLAW, D.D.

By Rollin A. Sawyer, D.D.

A veteran in Christian service, a pioneer in Sunday-school work, an evangelist of wonderful and abiding power, a specialist in charitable and reformatory institutions, a ready helper in every good cause for more than half a century and in nearly half the States of the Union, his life was a blessing and his death is a great sorrow. Fifty years ago he became known in the anniversary meetings of New York, and for many years the late Edward Jaffray sustained him in his missionary labors throughout the Central West. It is hardly beyond the truth to say that he organized more Sunday schools, brought into life more churches, called more souls to the Christian life, sent more young men into the ministry, than any other man of his generation. This is a great record, one that will never be written out in this world. The harvests of his daily sowing "beside all waters," of his words spoken in the ear and from house to house, of his preaching in cabins to fifties and in groves to five thousands, have been garnered in many store-houses; they shall be known only in "that day." His name is one "to conjure with" in all the district which formed his jurisdiction as a missionary, with every by way of which his tireless feet and his cheery voice had made close acquaintance, in the alms-houses, hospitals, and prisons, wherever his way or his work led him. You had but to name this man of God, this servant of man for Christ's sake, anywhere, to any one you might meet, to invoke an instant response of interest, admiration, affection, to find a common ground with those who were strangers to you. To be able to say that you knew "the glorious Ohio Welshman," as a West Virginia stage driver once styled him, was to assure yourself of a welcome and some good degree of consideration.

What a messenger from home and heaven he was to the wounded and dying in the late war, to the sick and home-sick in the hospitals! "Chidlaw," said Governor David Tod to me one day, "is a brigade of surgeons and nurses." It was a healing breeze to have him pass down the lines; it was his voice that turned the battle with many a poor fellow, just ready to give up the fight for life. Thousands of men remembered him as standing beside them at the crisis; old soldiers at the "Homes" tell of his ministry to them with irrepressible emotion. There has not been, it is not probable that there ever will be again, just such a "ministry at large" as his. The conditions are wanting; the man was singularly unique. We shall not see his like. To one who remembers Ohio in the "fifties," Chidlaw will always stand alongside of Jacob Little, in a niche peculiar and singularly separate. He was that style of rare man which you have no wish to compare with the crowd, or to speak of, save as a special theme. We mourn him now as nearly the last of that [illegible] such a battle-ment.

[illegible] Hills." Chidlaw's [illegible] years of [illegible] upward [illegible] for the years to come. The struggle up and out into a trained ministry was such as to sift out all chaff. These pioneers came through the fire. Not by any high roads do men of greatest worth come into place to-day. But now tests are changed. Self-discipline has not always come through bodily hardship, toil, and the hunger of poverty. Yet in that rude school majestic spirits are fashioned for the times that could not afford a better. The snare of manhood to-day is self-indulgence. If a man flinch from that which is hard to bear or unpleasing to do, he sells his manhood and his birthright together. Upward, through discouragement, opposition, conflict of claims on his time and his affections, the young Chidlaw slowly climbed to an education for the Christian ministry. So sublime is the "call" to which they march whom Christ has chosen for a special work. It seemed sometimes a "voice" in the ear. The soul heard it always. Chidlaw at times spoke of his "call." Once, on the Ohio River, he told, in a steamer's saloon, how he came to be a minister and a missionary. Men said: "It is one of the prophets risen again." But you saw in the very "air" about him that alertness, that "wakeful waiting" of a ready spirit for the bugle call. This was the attitude of the man: he was ever poised for flight: he slumbered even on the wing, like the eagles. So strong, so enduring was that original impulse. There was no professionalism in his calling. He let no currents float him, he sought no eddies in which to drift. His way was original, as if each day's work was inspired. When asked his plans, "I have none," was his answer. "I go as the Lord, my God, shall call!" There was the same ineffable quality in his speech and preaching, that immediate touch and contact with the divine, the heavenly. "When he speaks, I seem to see God," said a child one day. It is the mystic power of a soul in communion with Jehovah, of a man baptized into the Messias. He had rare gifts as an orator—the Welsh fire, a voice full of sweetness and magnetic quality, a fervid fancy, and the soul of a bard. All this was a help to him. But yet the great charm of Chidlaw was something deeper and higher; it was the atmosphere of heaven which surrounds a godly man and suggests the halo over the head of a saint. He was a power anywhere—in a prayer-meeting, a conference, or an anniversary. When he took hold of an occasion, it was a helpful, masterful hand, never superfluous, never in the way but always good and suggestive of the best and highest. In the "open air meetings," once common in the West, under the magnificent trees of those primeval woods, Chidlaw was an inspiring speaker. It has been said that he had no peer for such occasions. But it was no shallow talking, no trick of oratory, no hysterical cry to excitable crowds; his was the strong, honest speech of a man who felt the truth and who knew the needs of men and the way into their heart's confidence and love. And in and through it all was that air of otherworldliness which made him matchless on occasion. "If he had suddenly been transfigured and soared up to heaven in our sight, it would have seemed fitting," is the expression of the sentiment of the audiences he uplifted in his rapt hours of "reasoning of righteousness, temperance, and judgment to come."

His death on his eighty-second birthday, and at his birthplace, to which he had gone with his newly-married wife to visit, has only been reported by cable. There is something fitting and beautiful in it. He did not grow old. There was youth in his eye, his smile, his handgrasp, his joyous goodbye as he sailed away only a few days ago. In his soaring up so soon to heaven from the hills of his native Wales, we see a fit close, a fortunate finish of the picture. If it seemed to cut short any plan of rest or of life in new conditions, to him there could be no call of God which could find him unready. We do not see the lower side of the scene, because he so constantly looked on the upper and the heavenly. The sun of his life does not set, it goes out into the glory of the life beyond.

THE DROUGHT IN TEXAS.

The People reduced to Live on the Husks that the Swine did eat.

[Several weeks since we published a letter giving an account of the terrible drought in Texas. We did not give the authority of the writer, as he was a nephew of the Editor of THE EVANGELIST, whose name he bears. But that letter, though it had no signature, brought a contribution of $50 from one who was so modest about it that he would not let his name be known. The gift, being forwarded, brought us a second letter, which we publish below. In it the writer encloses a specimen of the food on which the wretched people live, which in appearance answers exactly to the husks that the swine did eat, as we have seen them in the East.]

My dear Uncle: Your kind letter enclosing the check for $50 in aid of the poor here was duly received, and I have delivered it to the Ladies' Relief Society, that being the only organized charity here. I send you two newspaper clippings, showing its work and organization. They are able to do but little, only giving on Saturdays. They have about $200 per month raised by local subscriptions for the relief of the poor in the city. There is no organization for the poor starving wretches in the ranches. At the present time they are living on mesquit beans. I enclose you one or two. As they are eaten by them raw, you can judge of their value as food. In speaking with our oldest doctor here this morning, he said to me, "What can I do? These people are too weak from improper and insufficient food, and medicine cannot save them; there is nothing left to build upon." The Mexican people are all of them fatalists, and will tell you, "It is God's will"! and bear it in silence, with but little complaint.

I have read your description of the river Nile. Our river is like it, only the ground is much richer and less sandy. Now think what would be the condition of Egypt with four years without an overflow or rise in the Nile, and then you may form some idea of our situation, as we have been for four years without an overflow of our river. Here we depend upon the river to fill our water holes and ponds and *resecas*. There are no springs in this country, and no running water except the Rio Grande. There are a great many *resecas*, or, as they are called in Louisiana, bayous. When the river is high it fills them, and in fact they are mouths of the river that carry off the surplus water and distribute it through the country, filling the ponds, etc. These are now all dry, and have been so for three years, as they will hold water enough for one year only; the counties above us on the river have applied for outside aid, and they are distributing corn to the poor in their ranches, while we are trying to help our own poor, which we are unable to do, and the poor wretches are suffering, and the fresh graves [illegible] are silent witnesses of the suffering. [illegible] that there was to be a railroad in Texas, and these poor people rushed there to get work, leaving their families here expecting to earn money to send [illegible], but the railroad employed but few, and the poor creatures were disappointed, as they could get nothing to do, and their families, left here without support, fell back upon our hands, which has added still more to our burdens.

When I took your check to Mrs. Kelly, the vice-president of the Relief Committee, she said, "This is a great providence, as this month we had five Saturdays, and we had to cut down the little we had been able to give before; but now we shall be able to give them a little lard with their corn."

But perhaps this great suffering may prove a blessing to this country, as it will compel us to guard ourselves against such calamities hereafter by providing means of *irrigation*; we must have means to pump water on the land, but that would only be a small area on the river-bank, while the uplands would remain a desert; but it seems that it must change sometime, perhaps after the people here now have all died or moved away.

With many thanks for your kindness,
Your affectionate nephew,
HENRY.

NO DISRESPECT TO HAMILTON.

To the Editor of THE NEW YORK EVANGELIST:

In your last number, Rev. Dr. Jenkins, in his article on Hamilton College, makes the statement, that "such of her alumni as were present, adopted a resolution to the effect, that while in the *past* closely identified with the Church of Christ, in the *future*, she must no longer be presided over by any man even whose tastes were ecclesiastical." Dr. Jenkins has probably received a printed report of the exercises of Commencement week by this time, and will be glad to find that the alumni were not so foolish as to fall into any such egregious error as the one indicated. One of the resolutions, as originally presented by E. P. Powell, a resident alumnus, read as follows:

"*Resolved* that we request of the trustees that they shall give us for President a man who is specially acquainted with modern and advanced methods of education, who by his habits of life, is familiar with young men and collegiate work; who has executive tact and energy; and whose tastes are *scholastic* rather than *ecclesiastic*."

I was myself the first to object to this clause. Prof. Beecher of Auburn, and others, also objected, and the author of the resolution *himself* accepted the suggestion to drop the clause, and it was omitted in the final passage of the resolution.

Hannibal Smith, chairman of the alumni meeting, at its very beginning, had declared that President Anderson had made Rochester University, Mark Hopkins made Williams, and Dr. McCosh made Princeton.

And at a later period in the meeting, Prof. Root, in reply to the venerable bishop from North Carolina, who had suggested that the College was too narrow, and should broaden out, declared that "he wished to say that Hamilton *had* broadened its field long ago. It established a department of law forty years before Yale had!" The good bishop had been absent *fifty-five years*, having graduated in 1837, and, of course, it was not to be expected that he would fully understand the broadening process which Hamilton had undergone during this long period. At a later meeting he said, "I can hardly express to you my feelings after revisiting the college to-day, after the lapse of fifty-five years. There is now an air of culture and refinement about it. We have now an Episcopal Church here, and I can recommend Episcopalians to come here."

Although Hamilton has not given, and we trust, never will, specific instruction from the Westminster Confession of Faith, or any other creed as such, yet her influence has ever been on the side of pure religion, and very many in the years that are past, while within her walls have been won to Christ.

WATERTOWN, N. Y., July 15, 1892.

AFTER THE CONVENTION.

Having attended the meeting of the convention, the Endeavorers began to scatter in all directions, many, however, remaining for a time to see the sights of New York and vicinity, and in all parts of the city could be seen groups of intelligent and interested faces, and everywhere they received special courtesy. New York had learned what Christian Endeavor was, and delighted to honor its members. A prominent landlord replied to one of the delegations who made a speech to him regarding his courtesy, that "New York needs just such people as you are, and you cannot come too many of you, or too often."

Wednesday found several hundreds on the steamer New York, going up the Hudson, and here, as elsewhere, their enthusiasm could not be restrained, and a meeting was organized, at which hymns were sung, Scripture verses repeated, the Lord's prayer offered, and speeches were made by representatives from different States. Not content with this, a conference of members of the Lookout Committees was also held, and with great profit. One society was found to use a blank for individual reports, to be given monthly to every member, stating his attendance, in what way he participated in the prayer-meeting, and his excuse, if any, for non-attendance or non-participation. This requires thorough work on the part of the secretary, and such careful statistical reports will be found to be a great help in keeping up the members to a high standard in all their relations to the society.

At Albany, we found the hotels full of Endeavorers, whose hearty Christian greetings and fellowship were delightful. The corridors of the capitol resounded till late at night with those who would take in by the way all the sights of interest. From Albany to Syracuse we rode on "the fastest train in the world," and so strong were the cars, so perfect the control of the engineer over the train, and so smooth the track, that one would not know that he was riding at such a rapid rate.

Going in to the prayer-meeting Thursday evening of the old First Church at Auburn, we were called on to occupy the hour with a report of the Convention, and everywhere people are eager to learn from an eye and ear witness all they can about the wonderful convention, the spirit having spread to all parts of the country through the reports of the papers. In thousands of churches on Sunday, Christian Endeavor will be the theme.

At the prayer-meeting conference of the Convention, the following points were made: Pray with and for the leader; the committee should meet for prayer before the meeting; get as many as possible to promise to take front seats; let there be a season of silent prayer; pray for associate members; speak to several beforehand to be prepared to take part without being called on, and assign topics. Have a meeting occasionally for original things. Don't have too much verse reading or too much singing. Ask why the verse was selected. Don't be afraid of a silent pause. Keep machinery out of sight. Have the pledge fulfilled lovingly as well as conscientiously.

The question was asked, What to do in a Presbyterian church who there minister objected to having ladies lead or take part in the meeting? It is to be hoped that such a minister may soon get his eyes opened and his heart full of the Christian Endeavor spirit. The Golden Rule for July 14th has the faces of over a hundred of prominent Endeavorers scattered over the country.

WHEELER.

A CENTENNIAL CELEBRATION.

Dear Dr. Field: On the 26th day of July, 1792, the corner-stone of what has long been known as the Old Broad Street Presbyterian Church of Bridgeton, N. J., was laid with appropriate ceremonies. Unused except on very special occasions, the grand old church edifice still stands, surrounded by lofty and graceful trees, under whose shade it is proposed to celebrate the centennial of Presbyterianism in our city, on the 26th instant. Historical papers of more than local interest will be read, and addresses made by former Bridgetonians and others still linked to us by the sacred associations of Presbyterianism. Foremost among these addresses will be an oration on "Presbyterian Principles," by the Rev. Moses D. Hoge, D.D., LL.D., the able historian of "the Presbyterian Church in the United States," popularly known as the Southern Presbyterian Church. A prominent feature of the programme will be the old-time music rendered by a finely trained centennial choir under the leadership of Mr. Thomas R. Janvier, chorister of the First Presbyterian Church of our city, assisted by an orchestra. For many years Bridgeton has enjoyed an enviable reputation for its musical culture, and its church choirs are among the best in the State. "The History of Church Music and Hymnology in Bridgeton during the past Century," will be the subject of one of the papers to be read. Mr. Robert C. Ogden of Philadelphia, whose "praise is in all the churches," and than whom there is no more useful man in his own city and commonwealth, will speak on "Progressive Presbyterianism." The pastors of the three Presbyterian Churches of our city, Revs. Sylvester W. Beach, Heber H. Beadle and William J. Bridges, will give historical sketches of their respective churches; while Rev. Henry Reeves, Ph.D., now supplying the pulpit of the Fourth Pres. Church, recently organized, will narrate the history of the Church, from the pastorate of Rev. Wm. Clarkson, M.D., to that of the Rev. John Kennedy, giving a sketch of Rev. Jonathan Freeman. Our late beloved brother, Dr. Howard Crosby, had in pleasant prospect not long before his departure, a visit to the scenes of his grandfather's ministry, his sainted mother being a daughter of Rev. Dr. Clarkson.

The records show that Dr. Clarkson was called to minister jointly to the Bridgeton and Greenwich churches Aug. 25th, 1794, at a salary of £175, or £87 10s for each congregation, which latter salary was increased three years later by the Bridgeton congregation to £125. To Rev. Allen H. Brown, our devoted Synodical bishop, has been assigned the duty of telling us, as none other in the Presbytery could tell so well, of "Rev. Samuel Beach Jones, D.D., and his Times." The endeared names of Drs. Jones, Gregory, Maxwell and Brodhead shine lustrously out on the pages of our Church history, and their memories are precious.

The First, or mother church, is now enjoying as the ninth pastor in its life of a century, the ministrations of the Rev. Sylvester W. Beach, formerly of Baltimore, Md., who is greatly beloved and eminently successful. He is the president of our Centennial Association, and to his efficiency and zeal we owe much of the progress already made in the matter of the coming celebration. We hope to make July 26th a red-letter day in the annals of Presbyterianism in South Jersey, and will cordially welcome to a participation in our festivities such representative Presbyterians among your readers as may feel personally interested in the historic event we celebrate.

JAMES J. REEVES.

BRIDGETON, N. J., July 11, 1892.

THE CONGRESS AND THE SABBATH.

A crisis is before our great, God fearing, Christian Nation. Our national Congress is about deciding whether God and His day shall be honored in our own eyes and the eyes of the nations, or whether worldliness and wickedness, intoxicated by beer and wine and whiskey, shall defy God, by trampling upon the Sabbath, which He has so greatly blessed to us and to all who keep it holy. The Congress of the United States, our highest representative body, is to make answer. The mass of our people and of their representatives are of one mind as to the wisdom of creating and fostering the Columbian Exposition at Chicago, that the world may study the fruits of our free and progressive Christian civilization. Millions of dollars will stimulate our best life, to show at Chicago the wondrous things which God hath wrought. If consummated as planned, this will be such an Exposition of the fruitage of American forces as the world has never seen.

From the inception of this quadro-centennial, the moral and religious people of the nation have been deeply exercised lest the gates be thrown open upon the Lord's day, and the saloon, the curse of America, make the Exposition a debauch and a disgrace. By petition to Congress, and through the religious press and pulpit, many millions of our people—a very large majority of them—have voted emphatically against opening the gates on the Lord's day, and for prohibition of the liquor evil. The saloon, with some labor organizations, supplemented here and there by the indifferent and by the enemies of the Sabbath, protest against Congressional interference. A small sect, known as Seventh Day Adventists, petition against all legislation that appears to recognize a union between State and Church. In addition to these, here and there well-meaning persons maintain that education and truth and religion will be promoted and honored by giving the people an opportunity to study this great object-lesson seven days in the week, especially if provision be made within the enclosure for religious services on the Sabbath.

The question is now being earnestly discussed in Congress, and probably before this letter is in type, will have been settled, so far as votes can settle it. Whatever decision Congress may reach, we free, American Christians know that no moral or religious question is settled until *right* triumphs. In this case, the moral and religious people demand, and will continue to demand, the protection of every man in the privilege of rest on the Sabbath day. One day in seven is guaranteed as God's best boon to the toiler, and the mass of us are toilers, demanding protection by the strong arm of the law.

The Senate of the United States has reached its conclusion, and has made appropriations from the public treasury to the Exposition, conditioned absolutely upon the closing of the gates upon the day of God. The prohibitory liquor condition, I regret to say, was not adopted by the Senate. Our Republican friends, by their courageous vote supplemented here and there by help from the other side of the Senate chamber, have made a noble record for themselves. It remains for the good people of Chicago and of the State of Illinois to see that existing law upon the liquor question is enforced, until better laws can be secured.

I wish your readers could have heard the warm, manly, [illegible] debate in the Senate upon the Sunday question. The prevailing sentiment would have been in keeping with the floor of the General Assembly, or Synod, or Conference. Nor were there a great many speeches, and they came from both sides of the chamber. These great moral and religious questions lift us above our party atmosphere, and only the most ignorant men imagine that all patriotism and purity and piety belong to one party or the other. Men of professed faith and of no profession, grand men, both inside and outside the pale of the organized Church, were out-spoken and solid for right Sabbath observance. Indeed, all who spoke protested their reverence for God's day, and only differed in their convictions as to the best way of keeping it. To name the earnest men who led in this great discussion, might do injustice to others, who whilst silent, were not less determined in their purpose that the gates should be effectually sealed on the day of the Lord. The bill, as passed by the Senate, not only closes the exhibit of our Government in the Exposition upon the Sabbath, but conditions all appropriations toward it in the same way.

It is not only fitting that our Congress should foster this quadro centennial scheme by liberal appropriations, thus lifting it out of the sphere of municipal or State control, but that we should impress God's seal upon it by making it Sabbath keeping. It is said, when Mr. Agazzi, the godly scientist—and undevout scientists are tyros—was asked what most impressed him on his visit to America, the prompt reply came the *quiet of the American Sabbath*. The continental Sabbath is wholly unlike the Sabbath as God gave it and as our fathers brought it to the shores of this new world. No greater peril threatens the Republic to day than the hydra-headed, pandora peril that centers in a secularized, desecrated half-holiday imported continental Sunday.

We have invited the nations of the world to come and study our civilization. They will see the most suggestive object-lesson their eyes have ever looked upon. To ignore God by trampling upon His holy day, would be a national humiliation violative of all our best traditions, a step toward barbarism and an insult to Jehovah. Our millions of God fearing and Sabbath-keeping people would rebuke and resent it. The gate receipts might shrink, and at great cost the God-defying and Sabbath-breaking would learn wisdom we may hope. God hath dealt with us as with no other people. The fathers put Sabbath-keeping in the foundation, and the superstructure has been hallowed by prayers and tears and blood. The *hush* at Chicago on the Lord's day, will be the nation's testimony to the blessedness of the day which God has blessed.

What the House of Representatives may do with this Senate legislation remains to be seen. It will be discussed thoroughly before a vote is reached. There are many earnest Sabbath champions in the House, and we hope for an overwhelming vote as in the Senate. Our good, church-going President will only be too happy to affix his signature and make it a law.

Yours truly, B.

WASHINGTON, D. C., July 16, 1892.

THE IDEAL PEN.

One of the most charming books of a very charming French writer was entitled What Came out of a Bottle of Ink. Other and less gifted writers than Souvestre have often felt that their brightest sayings, their most sparkling *mots* came, not from their brains, but from their pens; they wrote themselves. If this was true in the old laborious days of ink dipping, how much of brightness we may demand from those who use a Fountain Pen—Waterman's, for example. Surely they find it a fountain of perennial inspiration, and prove once again the words of the sage pundit, that great streams from little fountains flow.

Marion Harland's Endorsement OF Royal Baking Powder.

[Extract from Marion Harland's Letter to the Royal Baking Powder Co.]

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Marion Harland

Ministers and Churches.

NEW YORK.

NEW YORK CITY.—*Open all Summer.*—The Madison ave. Presbyterian Church (Dr. C. L. Thompson's) will be open all summer. This is in the line of their new departure as a church for the people. There are people in New York the year round. The pulpit supplies are as follows: Rev. G. B. F. Hallock of Rochester, July 24th; Rev. W. W. Totheroh, D.D., of Chicago, July 31st; Rev. R. B. Tobey of Berkeley Temple, Boston, August 7th; Rev. H. T. Miller, D.D., of Chicago, August 14th and 21st. A cordial invitation is extended to all.

Emmanuel Chapel, in the eleventh ward, on the East Side, flourishes under the labors of the Rev. H. D. Overton, as of old, when the Rev. Erastus Seymour was its devoted pastor. Mr. Overton and many others were greatly cheered on Sunday, July 10th, by the reception of fifty-five new members to Emmanuel Church, all on confession of their faith, save one. It was certainly a cheering accession for mid-summer. Mr. Overton is just now the guest of Mr. Thomas Denny in the Adirondacks, and will go thence to Southold, L. I., to complete his outing.

ROCHESTER.—*Thanks to Everybody in New York.*—I want to express thanks through your open columns, the special thanks and gratification of the great throngs of our young people, and old too, in view of their kind and really magnificent reception in your city during the recent Endeavor Convention. Verily, in the language of the prophet Isaiah, "What more could have been done than was done," to make the gathering one of comfort, instruction, and the largest possible opportunities for social and religious culture. No other city in the land could have furnished so many large and convenient places of meeting and such abundant sources of intellectual, moral and spiritual gratification. The press and the railroads responded nobly to the large demands most [illegible]. It was noticeable, too, how [illegible] all classes yielded the most [illegible] to the crowds which daily thronged [illegible] streets. And the closing scenes in the overflowing Madison Square were [illegible] and impressive beyond description. The great company of 3,500 and more which thronged the Albany day boat on Tuesday, was the happiest, best behaved, and altogether the most [illegible] crowd that ever sailed that way. And they unite in hoping that abundant blessings may fall upon the pastors and people of your noble city in answer to the prayers and good wishes of your recent and grateful guests. T. M. H.

MT. MORRIS.—Dr. Levi Parsons [illegible] people of the First Church such a [illegible] and admirable sermon on Sabbath morning week, that they requested its publication. His text was, "Owe no man anything, but to love one another." It speaks well for the business men of that town, that they should wish to disseminate the inculcations to just dealing and well doing to which they listened, as widely as possible. The sermon brings out the insidiousness of borrowing or running in debt, which leads to a habit, and to covetousness and to mortgaging the future, and tempts one to make promises which cannot be redeemed, and blunts the moral sensibilities. To "owe no man anything" but love adds greatly to one's happiness, and makes him a rich man even without wealth.

WILLIAMSTOWN.—The Rev. J. Burkhardt's address is changed from MacDougall's to Williamstown (Oswego County) N. Y. He served the West Fayette Presbyterian Church in Seneca County, with faithfulness for four years and more. Thirty-one members were added to this church during the time, twenty-four on examination and seven by letter.

THE PRESBYTERY OF WESTCHESTER, on June 27th, installed Rev. H. R. White as pastor of the church at Pleasantville, N. Y. Rev. John S. Penman of Irvington, presided and put the constitutional questions. Rev. Charles E. Allison gave the charge to the pastor, and Rev. Arthur Regna the charge to the people. The sermon was by Dr. Phraner.

GENEVA.—Rev. N. B. Remick, D.D., of the North Church, Geneva, is spending his vacation at Pine Hill, Ulster County. The Rev. William W. Weller of the First Church, Geneva, is at Easton, Pa. Rev. Dr. Henry A. Nelson of Philadelphia, has spent two Sabbaths in Geneva, preaching in the churches and renewing former acquaintance. Dr. Nelson is greatly beloved in that scene of former pastoral labors.

MOUNT KISCO.—The Presbyterian Church have extended a call to the Rev. David Laughlin, late of Hagerstown, Md., which they are advised he has accepted. He will not, however, assume active charge at Mt. Kisco until August or September.

CANASTOTA.—The Rev. P. D. Cowan (whose present address is Falmouth Heights, Mass.) has accepted the call of the Presbyterian Church at Canastota, and expects to begin work on or about September 1st.

POMPEY.—Mr. John C. Ball was ordained and installed pastor of the church at Pompey June 28th.

NEW JERSEY.

MOUNT PLEASANT.—The congregation of the First Presbyterian Church, in the Presbytery of New Brunswick, gave a very pleasant reception to the Rev. Horace D. and Mrs. Sassaman, on Saturday afternoon, July 16th. The occasion of the gathering together of this goodly company at the Mount Pleasant manse, was the safe return of their pastor and his wife, after an absence of over two months, spent in attending the General Assembly and in visiting the Pacific coast.

GROTON.—On their return from the Assembly at Portland, the pastor of this church, Rev. J. S. Butt, and his wife, imparted some of their accumulated missionary information to the congregation at a missionary tea. Contribution over ten dollars.

PENNSYLVANIA.

STRASBURGH.—The Rev. D. F. Giles late of Windsor, has accepted a call to this church, and entered upon his labors there.

KANSAS.

WELLINGTON.—*A Sad Calamity.*—The pastor of the First Presbyterian Church of this place (Dr. W. S. H. Keyes) has sent out a circular appeal to the benevolent, which he thus explains, and certainly abundantly justifies, as all who read must admit: "On Friday night, May 27th, the most appalling and disastrous cyclone in the history of Kansas smote our fair city, and in a moment, in a twinkling of an eye, sixteen blocks of happy homes and places of prosperous business enterprise were laid in utter ruin. And, to add to the horrors, three nights of drenching rain followed the tornado, destroying exposed goods and household furniture, thereby adding nearly one-half to the first disaster, and bringing upon our city a financial loss of over $500,000, to say nothing of the loss of life, bodily injury, and mental suffering which has fallen upon our community." The Presbyterian Church was a large, two-story building, and it was quickly made a pile of ruins, for nothing could resist the force of the storm. The manse nearby is also badly injured. Any of our readers who may feel moved to help these, our stricken brethren, should forward their letters to Jacob Engle, Esq., Treasurer Board of Trustees, First Presbyterian Church, Wellington, Kansas.

WISCONSIN.

MILWAUKEE.—The new South Side Presbyterian Church is located on the northwestern corner of Fourteenth Avenue and Washington Street. It will be a pretty little modern church, with two good entrances. The auditorium will be 32x44 feet, with Sunday-school room and pastor's study, 30x14 feet, in the rear. The seating will radiate from the pulpit in the corner. It will be erected at once, and will cost $1,[illegible].

FORT HOWARD.—Rev. J. Frank Young was ordained and installed as the pastor of the church in Fort Howard, June 29th. Rev. F. Barber of Winneconne offered prayer, Rev. L. C. Smith of Oshkosh preached, the moderator, Rev. James S. Wilson rehearsed the action of Presbytery and asked the constitutional questions, whereupon the [illegible] was completed, with prayer and the laying on of the hands of Presbytery.

At the same time, Mr. Paul Brown, son of Rev. Henry [illegible] Brown, was ordained and appointed [illegible] the new church at Kewaunee. Dr. J. [illegible] gave the charge to Mr. Young, and [illegible] H. A. Talbot to the congregation [illegible] Howard. The church at Fort Howard has [illegible] been greatly encouraged by the [illegible] of Mr. Young. At the communion July [illegible] seven members were received and an elder installed. Mr. David McCartney, one of the [illegible], is building a new church at an expense of [illegible],000, as a thank-offering to the Lord.

[illegible] J. Turner preaches regularly in [illegible] and at Mayville, six miles, and [illegible] Junction, three miles away. The [illegible] has been organized and [illegible], the Sunday School and [illegible] and strengthened, and an Endeavor Society of twenty members organized. [illegible] the Sunday-school and Endeavor [illegible] will [illegible] a large company of young people, and the Sabbath evening [illegible] service is largely attended. Arrangements are made for a grand mass meeting of Christian Endeavorers and Sabbath-school workers in a pleasant grove at Horicon, August [illegible]. The Rev. W. O. Carrier of Wausau, President of the Wisconsin Endeavor Union, will be present, and there will be conferences, addresses, and prayer services. [illegible] will be served on the ground [illegible].

TAYLOR.—[illegible] was dedicated to the worship of the Lord on June [illegible]. Rev. Thomas Hang, formerly of Chicago, has been laboring here with good success for several months and the people are rejoicing with their minister in this new church and enlarged membership. The dedication service was at 2 P. M. Rev. William Torrance, D.D., of La Crosse preached the sermon, and was followed by a few words in the Norwegian language by Rev. Knud Knudson, as many of the congregation were glad to hear the Gospel in their native tongue. In the evening, Rev. W. D. Thomas, Ph.D., preached to a crowded house, and at the close of the sermon, the sacrament of the Lord's Supper was administered. Eleven new members were received upon profession of their faith, and two by letter.

NOTICES.

A Reunion of the Teachers and Students of Gainesville Ladies' Seminary will be held on the Pioneer Grounds, Silver Lake, Wyoming County, N. Y., Aug. 10, 1892. Any person desiring to attend will please communicate with Mrs. Cynthia Eldredge Burlingham, Castile, Wyoming County, N. Y.

Seventy-fifth Anniversary of the organization of the First Church of New Haven, N. Y., will be observed July 30 by appropriate services. Former members and pastors are cordially invited to be present or forward letters to be read. Communications may be sent to Deacon David L. Nichols, New Haven, Oswego Co., N. Y.

THE SYNOD OF KANSAS.

According to action taken at its last meeting, the Synod will meet in Forest Park at Ottawa Sept. 1st at 7:30 P. M., and continue till the 5th. The Committee of Arrangements will send a printed programme early in August to all our churches throughout the State. We want to make this, our first attempt at a "Synod in the woods," a decided success. The several Boards of our Church will receive due attention; woman's work will be presented in a proper manner; one hour each day will be given to a Church Officers' Training Institute; one hour each evening to the Y. P. S. C. E. workers; the forenoons will be devoted to routine business, the afternoons and evenings to Institute work and popular meetings.

Especial effort will be made to secure a large attendance of the [illegible] young people. Forest Park is a delightful grove and well equipped with buildings necessary for the accommodation of Synod. The business meetings of the Synod will be held in Assembly Hall, those of the Woman's Societies in the Normal Hall. Tents, cots, straw, etc., can be had at a small expense. You can live as cheaply at Forest Park as at home. Come [illegible] through the session.

Concerning [illegible] railroad fare, due notice will be given [illegible] charge of that matter.

[illegible] C. MILLER, Permanent Clerk.

Winfield, [illegible] 2, 1892.

SUMMER [illegible] OUTSIDE THE CHURCHES.

At a meeting [illegible] New York State Central Sabbath Committee [illegible] 21, 1892, it was voted to call the earnest attention of all who are interested in the evangelization of the masses and in the preservation of the American Sabbath to the moral and spiritual needs of that large class of people in our Cities who, during the summer months especially, seek pleasure on Sunday in the public Parks and in suburban resorts of all characters.

The desire of our City population to get into the open air after the long confinement of our northern winter, is a natural one, and must be recognized as such by those who seek to reach the masses and do them good. It is believed that many who now spend the Sabbath in pleasure seeking or dissipation, may be reached and influenced for good by religious services of an attractive and popular character, in keeping with the day, provided such services can be held in or near such places of resort and in suitable tents or buildings, combining to some extent the attractions of the open air, with the comfort and convenience of a regular place of worship.

The Committee therefore earnestly commend to the thoughtful consideration of the Christian public and of Christian men of wealth especially, the opportunity of reaching the thousands who throng our Parks and suburban resorts on Sunday, by making provision for the holding of attractive religious services in suitable tents or buildings in or near such places of resort.

A. A. ROBBINS, Chairman.
C. W. LOOMIS, Secretary.

BINGHAMTON, N. Y.

Y. M. C. A. SEASIDE CAMP.

Wanamassa, just opened on Deal Lake, and on the outskirts of Asbury Park, N. J., is a camping resort for members of Young Men's Christian Association and their friends. It is not a money making venture. Good accommodations are furnished at cost. No self-interest is in the project. Fifteen acres of beautiful wooded grounds on the winding shores of the lake; permanent buildings for executive officers, dining hall, kitchen, auditorium, gymnasium, and bowling alleys; one hundred tents with wooden floors, etc., etc., were donated by the Stout brothers, real estate men, to the state executive committee of the Y. M. C. A. of New Jersey, to be used as a summer resort for young men and for any others who wish to enjoy a place of this kind at very moderate expense. The camp is now in working order and ready for guests, having been opened with religious and patriotic services and celebrations July 2, 3 and 4, and is under the direct management of David F. More, Wanamassa Camp, Asbury Park, N. J.,—within a few minutes' walk of North Asbury Park station. It is a morally and physically healthful place for the summer outing of young men, and affords them every form of out-door recreation at prices that they can afford to pay.

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MARRIAGES.

SANFORD—KINNEY.—On Tuesday, July 12, 1892, at the residence of the bride's parents, Sing Sing, N. Y., by the Rev. A. B. Simpson of New York city, assisted by the Rev. Dr. George C. Peck of Boston, the Rev. Frank W. Sanford of Great Falls, N. H., to Helen Carter, daughter of Rev. Charles N. and Margaret E. Kinney.

DEATHS.

ALLEN.—At her residence in Albany on the 18th inst., in the 81st year of her age, Sally Outram, widow of Richard L. Allen of New York, and eldest daughter of the late Hon. Jonathon H. Lyman of Northampton, Mass. Interment at Northampton Wednesday.

JEROME.—Miss Fannie fell asleep in Jesus at 7 P.M., June 23, at the ripe age of 70.

At her own request she was laid to rest in her father's lot at Greenpoint, Long Island. The remains were lovingly accompanied by her sister, Mrs. E. P., and nephew Frederick Townsend, both of Painted Post, N. Y.

The people of Painted Post, and especially the Presbyterian Church, has sustained the loss of a long, true and tried friend. She was a friend indeed, for she showed herself a friend in need. Quietly and of her own accord she came forth, and at her own expense erected a beautiful parsonage, costing nearly $2,500, and then donated the magnificent gift to the Presbyterian Church. While her health permitted, she had a place in the Sabbath and week-day service, and was always in it. With her religion was a matter of daily life. It gives me great pleasure, as her pastor, to witness to her beautiful, suggestive and inspiring life. It was as void of all appearance of evil as any we have ever known. She was the incarnation of her creed. She was meek and pure and sweet-minded; mellow in her temper, kind in her judgments of others. She knew the wisdom of speech and the grace of silence. Her reproofs came in love. Her life has been a very helpful one. It is now easier to live; in memory she is with us. It will be easier to die, for she is before us. God's name has been glorified. Heaven is happier. Favored is the minister who has a few such dear saints in his church. There is a large and painful break in the Christian ranks at Painted Post.

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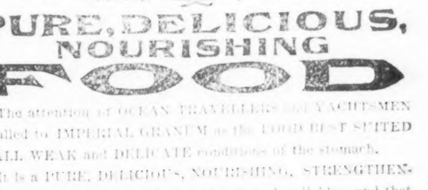

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Shipping Depot, JOHN CARLE & SONS, New York.

The Children at Home.

A CHAMBER OF PEACE.

It is easier said than done, my dears—
  Giving up to the young folks now.
Yes, father and I are along in years,
  And not very spry, I'll allow,
But yet we don't like to be shoved one side,
  And do just as our children say—
Spend the rest of our lives in rocking-chairs,
  Doing nothing the livelong day.

The minister preached a sermon about
  How gracefully old folks should go
Into port, and let the younger ones work;—
  But he's still a *young* man you know;
And he'll find out, if he lives long enough,
  So will all the rest of them, too,
That giving up the old, every-day life,
  Is a very hard thing to do.

But then, as I said to father to-day,
  We must not be bothering 'round;
We move slow these days—might hinder those
  Who get faster over the ground.
So father said he'd just help with the chores,
  And do the puttering about;
Drive a nail in here—make a screw tight there,
  And keep things from fast wearing out.

And I won't meddle with 'Mandy and Jane,
  But let them do their work their own way,
And if things don't all go on to suit me,
  Be wise, and have nothing to say.
There'll be stockings to darn, gaps to sew up,
  The children to take care of, too,
So Satan won't find much mischief, I guess,
  For these wrinkled old hands to do.

We're both going to make our south-east room
  A "Chamber of Peace," by God's grace,
And nearing the city, hope to bring gleams
  Of its glory into this place.
That young folks may see the roseate light
  Which at evening time is given
To the old folks, who are sighting the gates,—
  The beautiful gates of Heaven.

—Susan Teall Perry.

FIELD DAYS.

Every housekeeper knows what field days in the household are. A telegram comes that friends are coming that night, and perhaps it is not received until nearly noon. Then everybody in the house thinks of this or that that must be done before the train comes in, and all begin to fly around. Or some of the help are taken ill or go away, and the work of the several departments must be done by a small force. A thousand and one things there are to occur in the household which bring a field day, oftentimes unexpectedly, to be dealt with. There is no use of fretting or chafing over it—that only hinders; very foolish to begin to enumerate over and over the many things to be done, for that piles up a mountain in front of one which at the time looks very formidable; and hindering others by arguing how this or that should be done, and finding fault about the manner of accomplishing the work, leads to unpleasantness. Unpleasantness at such a time is most inopportune; it is bad enough at all times, but in a crisis of household affairs it is most pernicious. Generally the nerves are overtaxed, the head confused with the multiplicity of duties, and the muscles tired, and it is natural to say a jarring word; and one word when the flesh is in that state is like throwing a lighted match into a bunch of dry shavings. It is very hard for all of us to preserve our tempers intact when we are suffering from a growling tooth, or twinges of rheumatism, or a nervous headache. Some writer said, not long since, that all badness came from madness. We cannot lay aside the free agency doctrine, and yet we must admit that the ills of the flesh are responsible for many of our unkind words and disagreeable manners.

When a field day comes, each one must be self-possessed, quiet, and shut up words of a stirring-up power so they cannot get out to [illegible] atention. Quietude of action and a [illegible]ward [illegible]ly march through the scene [illegible]plish much more work in [illegible]e than wrangling over the st[illegible].

How o[illegible] pitied the overworked mothers who, because of the ills of the flesh, fret at their children, and are cross and unreasonable to their husbands when they come home at night. If they were not so nervously tired, they would be their own sweet selves. It is every one's duty to try to keep the nerves in as good a state as possible so as to preserve equanimity of temper.

As I grow older I think one of the greatest boons to the household is the dear one who is always pleasant. "You have not fulfilled every duty unless you have been pleasant in the doing of it," some wise person wrote. Those words in a book of "Daily Strength for Daily Needs" did more for the mother who read it every day than all the other words of help in the book. Madame Swetchine says: "The most fortunate are those who employ heavenly forces to preserve their balance amid earthly ones."

In every household there are times that try women's souls. "In patience possess ye your souls," was apparently written for those conditions of life. It may be that there are some members of the family who are trying in many ways. We wish we could regulate them and make them more according to our standard. Do we remember that we too have our faults, our trying times too? Let us be loyal to those who belong to us by the ties of blood. "Child, those whom God has given you, have patience with; He has. Hold fast by them if possible to the end."

How we all prize the member of the household who is described in Adam Bede after this manner: "She is one of them things as looks the brightest on a rainy day, and loves you the best when you are most in need of it."

Whether our homes are in the great thoroughfares of life, or in the humble places, or in the hedges, let each one of us, with God's help, live each day so that the loved ones left behind will say, when they fold the tired hands over the still heart, "She hath done what she could."

S. T. P.

MRS. BROWN'S VISITOR.

Mrs. Brown stood in the doorway of the farmhouse watching her departing guest as she went down the hill to the station. "I don't know whether Althea Gibbs had a good time here or not. I did all I could to make her visit pleasant, but she did not tell me she had enjoyed it when she bade me goodbye," she said to her husband who had just come in from the hay lot.

"Maybe she did'nt think of it," he replied, by way of a smoothing down of his wife's feelings.

"Maybe she didn't, but it would have done me a sight of good to have heard her say she had a good time, as long as I tried so hard to have her have one."

Mrs. Brown had invited the young girl for a fortnight's stay, as a kindly duty, although it was the busiest time of the year on a farm, and she had no help. A friend had asked her to do this kindly act for the young girl, as her income would not allow her to have an outing. A fortnight's stay, in the country, the friend was sure would be a blessed boon to the city girl.

"I'm glad she didn't say she had had a good time if she didn't have, for that would be telling an untruth. However, it would have been pleasant for me if she had said, 'I thank you for your kindness.'" For kindly Mrs. Brown had most certainly been to the stranger, and she, of course, had taken many extra steps and had additional work to do in consequence.

It was quite natural for Mrs. Brown when she sat down that night, after a hard day's work of putting to rights, to say to her husband, "I don't know as it pays to put yourself out for folks when they don't appreciate it."

Now this young girl did have a "splendid time," as she told her friends when she returned, and "Mrs. Brown was one of the best women in the world, and the food was so good and the air so invigorating, that she never ate as much in her life." It was thoughtlessness on her part, but an unpardonable thoughtlessness. Not until her friend asked her a month afterward if she had written to Mrs. Brown since her return, and an answer in the negative had been given, did she see the matter in a true light. Her friend felt that she could never ask such a favor of any one again.

And Mrs. Brown's question of whether it was worth while to put oneself out for people who did not know enough to appreciate, was not answered until she got the young girl's letter with the words of appreciation written in a way that showed they came from her heart.

If any of you young people go to visit any one, don't do as this girl did. Even to those who are your near kin, and to whom you are very dear, speak the words that show that your stay with them has been a pleasure to you, and let them know you are thoughtful of the extra time and strength and expense they give for your benefit.

P.

EXPRESSION IN ANIMALS.

Dr. A. S. Japp, in Cassell's, gives the following interesting facts regarding expression in animals:

Birds are not generally credited with great powers of expression; but let any one observe how even the common canary, when once the delightful little fellow is on free terms with his master or mistress, can keep up a conversation in his own way, and give language to his varied feelings by unmistakable signs and expressions. If you wish to see inquiry, curiosity, and questioning mingled in degree with surprise and wonder, suddenly show something that is new or strange to a pet canary. You will see the feathers on the top of his head rise, till what had seemed to you elegant from its length and almost flatness, grows round and short, while the eye is turned first on the object you hold with a certain intense kind of scrutiny, that for the moment really alters the expression of the eye, and then, with the most questioning air, on you, and back again. The softer hue that comes over the little dark eye, accompanied by the "tweet, tweet" on seeing you the first thing in the morning, or after you have been absent longer than usual from the room where he is, the flirting of the tail up and down, and the puffing out of the fore part of the neck, you may not see again for a long while if you remain constantly beside him. It is his way of saying, "Good-morning, I hope you're well!" or "Welcome back, dear friend; I wish you joy."

We knew a gentleman who had a fine macaw, which was much attached to all the members of the household, save a servant-girl, and her the bird could not endure. Her master would take the macaw off her perch, and do anything with her, and she would kiss and fondle him in the most demonstrative manner, the soft, round tongue going over his lips, though one felt one would needs to be sure of the bird's affection before venturing on such endearments, for that beak could crack the hardest nut with the utmost ease, and go through a hard ship's biscuit like the sharpest steel. But when the servant-girl came, the whole expression was different, the macaw would scream and hiss and set up the head feathers, or else, cunning bird, she would pretend to be reconciled, that she might give all the deadlier peck; but the maid had learned to be wary. No one could in the least account for the dislike the bird had to that girl, but an expression special to the occasion was unvaried whenever the girl came near.

But think of the dog. What a variety of expression he has! Look at his eyes, and the lights of joy that shoot in them as he jumps round his master who has been absent longer than usual; see him when he plays with the youngsters—the "pawky" turns of expression, as a Scotchman would say, which he puts on.

And then the capacity for discipline notwithstanding. I have seen a blind beggar's dog seated at the end of a stone step, with a *posse* of stray dogs gathered round him, sniffing at him, barking, and doing all they could to enlist him in their sociability and enjoyment. No: there he sits, utterly passive, faithful to his task, with a happy but demure expression in the higher sense of duty done. His little eyes would follow the dogs, with no movement of a muscle beside. They speak of the discipline of the battle-field, which is so wondrously sustained by mere sense of comradeship, but the blindman's dog, *all alone*, was in this case discipline incarnate.

And when a passer-by essays to put a penny in the tin box tied under the dog's chin, and misses it, the epxression of joy with which the dog jumps down, and with his mouth secures the copper, is a treat to see, and also the grand, proud smile that seems to light up his eyes when he receives his blind master's appreciative pat as he drops the penny into his master's hand.

Or again, look at pussy when she is busy hunting after mouse or bird: the eyes are wide open and show light strongly; the ears are very erect, if not even bent forward, so as to catch the slightest sound the more quickly; the body is lengthened out and the limbs thrown apart, so that a spring is easy any second. The main features and expressions of this position characterize all the cat tribe, and when we see our "harmless, necessary cat" in this position, we see her in an act which most directly proclaims her long descent, and her kindredship with the giant members of her species. Mr. Hamerton, in his fine studies of animals, favors the idea that the cat does not have the almost moral sensitiveness that marks the dog, though in some respects her sense of touch and her perceptions are finer, at all events, quicker; but we have met with at least one case where the attachments to individuals were so strong that they overcame some of the most powerful instincts in the cat, such as going round the house in the wet for the sake of master's company. That cat's range of expression was really wonderful, as well as the attempt to keep up a conversation by mews, varied through a considerable scale, and modifications of expression such as sometimes gave touch amusement to visitors.

Much might be said about the influence of man on animals in developing their power of expression. The dog does not bark, properly speaking, till he comes into contact with man, nor does he exhibit the feelings most vividly expressed by barking—joy, sense of guardianship, as well as surprise or sense of danger. In truth, domesticated animals receive a new dowry of feeling and emotion through association with man, which is almost as surprising as man's own accent in emotion and thought, and all the fine complexities of language and expression which they bring.

Make the best of it, is a good rule under any circumstances, why not under the much bewailed circumstance of the general incapacity of servants? Why should not able-bodied mistresses of incompetent servants "make the best of it" by making the best of *them*? Because "as soon as they are good for anything, they will leave"? So much the better—for their next mistress. And if she does the same way, and you keep on doing that way with the succession of incompetents that come to you, and all the other mistresses take the cue and carry out the same principle, why before long the evil will have cured itself, all our homes being a part of University Extension in Domestic Science and Practice. And mayhap—who knows?—some folk besides servants will become "competent."

SUICIDE.

By Augusta Moore.

"Lie down here, Jesse, and try to go to sleep. The air in this room is both fresh and warm, as it should be in every room where you are."

The pale invalid complied with his aunt's request, and in a few moments he was sleeping. He had come from his chamber exhausted, unable to eat his breakfast, looking as if he could die at any minute. His pretty, healthful-looking wife had left him in bed to take a morning nap, as he had been restless all the night, and so feverish.

"I should think he would be," said Cousin Judith. "It would kill me in one week to sleep in such air as you do."

"Pooh!" said the wife. "Who is better than I am? Just look at me, Judith. And I never open my chamber window."

"I look at Jesse," as the grave reply; "foul air is poisoning him to death, as it did your children."

"I don't believe any such thing. And, Judith, you are very unkind." The young wife went from the room, looking distressed.

"How could you say that?" rebuked Cousin Lucy. "You've hurt Sarah's feelings dreadfully."

"I only wish it might have a good effect on her, but I expect no such benefit. If pa was here he would use his authority, but none of us can prevent them from taking their own deadly way," Judith sighed heavily.

"Perhaps, dear, you think the case worse than it is. See how peacefully Jesse is now sleeping."

"Yes, because he has air fit to be breathed. Mother, I wish you would call them to-morrow morning. When I went into their chamber this morning, I certainly thought I should choke before I could get out again. Every window was fast closed, even the stove door was shut, and the lamp still burning. How they can live in such an atmosphere is a mystery indeed."

"Do they keep the lamp burning all night?"

"Yes; Jesse says he cannot sleep without a light, so they turned down the wick, and in a few moments their room is full of the poisonous gas that comes from a lamp in that condition. Before poor baby died, they used to lie and read novels so. Each had a stand and a turned-down lamp, and it would sometimes be midnight before they would quit reading. Do you wonder baby died?"

"No one could wonder, and as they will take no advice, and as they are too old to be compelled to act for their own good, they must be given up to their doom. We cannot save them."

"But how can any one in this age of the world and with so many published warnings, commit suicide in such a fashion?"

"Human beings, my dear, are capable of doing anything wrong or foolish. All of us are full of faults and errors, and those only who will listen to advice and consent to self-improvement ever overcome them. It is in regard to the good of the body, the same as it is regarding the welfare of the soul, those who will not be warned, who will go on in wrong ways, commit suicide. Not man nor God can save those who persist in going in the ways of death, regardless of all efforts to turn them."

THE HOME OF COLUMBUS.

Genoa the Splendid, one of the greatest names in Italian history since the fall of Rome! It is an ancient city, reputed to have been founded by the Patriarch Noah's grandson. There it lies, crowded upon the sunny slopes of the hills, with orange-treed terraces, heavy with fragrant bloom in December, [illegible] the light snows of winter fall like [illegible] veils of lace upon blushing roses. T[illegible] are narrow and steep; the bay a splendid harbor, easily defended.

It is a disputed point as to where Columbus was born; whether in the city proper, or at a small village on the near coast. But the tall, narrow house in which he spent his boyhood has been completely identified. An energetic effort was made to remove it *in toto* to the Chicago World's Fair, but the Genoese are too proud of it to let it go. It stands in a steep, narrow street, through which only hand carts may pass; the entrances all boarded up, the old stone front relieved with Venetian blinds.

The old wine-shop is opposite, just where it was when Columbus passed it every day, and, doubtless was warned by his good mother not to tarry there.

Strangers from the land he discovered come down the steep pathway and gaze upon this old house with mingled feelings, to be gazed upon, in turn, by great brown-eyed Italian "chickies," who stare in undisguised astonishment.

The Genoese are very choice of their great hero. They have erected him a magnificent statue, and this year's quadro-centennial will be observed by a complete exhibition of Genoese and Columbian relics.

There is a Mazzini monument, too, for it was the patriot's birthplace. Close to St. George's Bank, one of the oldest of such institutions, is the house in which Daniel O'Connell died, and the secretary to the American consul occupies the very rooms in which the Great Agitator laid down his uneasy burden of life. Byron used to come and dream on these old hills. Dickens always stayed at that little yellow house looking out on the Mediterranean's blue waves. And in the Campo Santo, most beautiful of the homes of the beloved dead, are marvels of sculpture by artists long since fallen asleep. Florence is a faded flower, Venice a mirage in marble, a dead city; but Genoa still lives, and in her harbor float those proud ships which have sailed from the new world Columbus went to seek.

A BLACK BASS PARADISE.

New England is the paradise of the black bass fisherman, says Charles Frederick Danforth in the July New England Magazine. In Maine there are many fine bass ponds in the vicinity of Bangor; and Lake Maranacook at Winthrop, the Belgrade Ponds at Belgrade, and Highland Lake at Bridgton are all good waters. New Hampshire gives us Sanapee, which cannot be excelled for fine fishing. In this state also one should visit Bear Island and "The Basin" in Lake Winnipiseogee, Smith's Pond at Wolfboro', Milton Three Ponds at Milton, and Jenness Pond at Northwood. Lake Champlain, in Vermont, affords excellent fishing. Massachusetts is the banner state, however. The bass is found in the Charles and Sudbury Rivers; but lake and pond fishing are the rule in Massachusetts. Boston sportsmen may go to Lake Quannapowitt, Wakefield, and to Horn Pond in Woburn, in both of which places permits must be obtained from the town authorities. Then there are Massapoag Lake, Sharon, Pearl Lake, Wrentham, Punkapoag Pond, Canton, Highland Lake, South Walpole, and Norroway or Great Pond in South Braintree. In Essex County there are Suntaug Lake in Lynnfield, and Hood's Pond in Topsfield; in Middlesex County there are Lake Walden at Concord, Sandy Pond, Lincoln, Magog Pond, Acton; Spot Pond, Stoneham; Lake Cochituate, South Wayland; and Silver Lake, Wilmington. In Southern Massachusetts, near the Connecticut line, we may visit Chaubunagungamaug Pond, or Webster Lake, at Webster, and Long Pond at Falmouth, where fine fishing may be obtained. Down on the Cape, the Mecca of the Bay State fisherman, the fishing is finer for bass than in any other part of the State. There, at and near Plymouth, are White Island, the best of all, Big and Little Heron, Great South, Long, Bloody, Mud, Half-way, and Gallows Ponds; there is Big Sandy Pond at Centreville; while still further down, at Mashpee, are Peters, Spectacle, and the Pimlico Ponds, all excellent waters.

THE PRESIDENT MAKES A SPEECH TO TEACHERS.

President Harrison spent Tuesday, July 12th, at Saratoga Springs, having come down from the Adirondacks where he had gone a few days before for the health of Mrs. Harrison, who yet remains there. His special errand at Saratoga was to address the National Educational Association, in response to a special invitation. He was driven from his private car to Congress Hall, where he breakfasted with the officers of the Association. After breakfast, he was escorted to Congress Spring Park, where 3,000 people had gathered, about 9.30. President Cook of the National Educational Association, introduced the Hon. A. S. Draper, ex-State Superintendent of Instruction, who welcomed the President. President Harrison's response elicited the closest attention, parts of it being much enjoyed by the teachers. He said:

"Mr. President, Ladies and Gentlemen: If it is 'more blessed to give than to receive,' this is a blessed audience, for I do not know any class of our people who give so largely in excess of their receipts as the instructors of the young, and especially the female teachers. It gives me great pleasure to stand for a few moments in your presence and receive this cordial expression of your respect and interest. It is quite as appropriate, I think, that the President of the United States should review the teachers of the land as that he should review its army or its militia, for, after all, the strength and defence of our institutions, not only in peace, but in war, is to be found in the young of the land, who have received from the lips of patriotic teachers the story of sacrifices which our fathers recorded to establish our civil institutions, and which their sons have repeated on hundreds of battle fields. The organized army of the United States, if we include the militia of the States, is insignificant when put in contrast with the armies of the other great powers of the world. Our strength is not in these; it is in that great reserve to be found in the instructed young of our land, who come to its defence in a time of peril.

It was not of the brawlers, it was not of the frequenters of the tavern of which our army of the Civil War was made, or of which our army must be made if any great emergency of war again confronts us. I recall a battle scene. The line was advancing against an intrenched enemy; from behind strong parapets eight guns belched their missiles of death into the advancing lines. There was a pause that threatened instant retreat, when a stripling soldier, a mother's boy, stepped to the front, with cap in air, and cheered the line on to victory. The instinct of patriotism, of moral courage, was triumphant over mere physical daring in that hour, and it always will be.

"It is not simply to give that power that comes from education, but to give it safe direction, that schools are established. He is not a benefactor of his race who develops undirected or misdirected power. Therefore it is we must insist that in all our schools the morality of the Ten Commandments shall be instilled, that lessons of due subordination to auhority shall be taught. In the family and in the school are the beginnings of this fundamental element of good citizenship, obedience to the law, a respectful deference to public authority, a self-sacrificing purpose to stand by established and orderly administration in government. I rejoice in nothing more than in this movement recently so prominently developed, of placing the starry banner above every school-house. I have been charged with too sentimental an appreciation of the flag. I will not enter upon any defence. God pity the American who does not love it, who does not see in it the story of our great, free institutions, and the hope of the home as well as of the nation. [Long continued applause.] And I think, notwithstanding, perhaps a little too much tendency to rote in our public schools, that it is still true that our teachers—and especially the women—are not without sentiment.

I am not here to instruct this convention of instructors. As I have just intimated, it has seemed to me that we were taking on in education some of the developments which characterized the mechanic arts. No workman produces a finished product; he gives it a little touch, and passes it on to somebody else. I sometimes regretfully recall the days when the teacher left his strong impress upon the pupil, by rea[illegible] years of personal intercourse and in[illegible] universities where the professor knew the members of his class, and could detect when a dummy was substituted. Now we have the little one for a few months in the kindergarten, then pass him on to the primary, and then the graded system catches him, much as a moving belt in a machine shop, and carries him on until he is dumped from one of these great universities as a 'finished product.' [Laughter and applause.]

Perhaps the work is large and the demand for economy so great, that this system is inevitable. Perhaps it throws the pupil somewhat more upon himself, and out of this there may come some advantage, but without discussing the relative merits of the old way and the new, let us thank God that this great army of instructors, reenforced by the great body of our citizens, is marching on to reach that great result when there shall not be found an adult citizen of the United States who is not possessed of an elementary education. There is a just mean, I think, between a system of intellectual competition which destroys the body, and a system of physical training that eliminates the mind. Perhaps the stress is applied too early upon our little ones. I throw out this word of caution to our good lady friends here who have them in charge. Some years ago I was passing down a street in Indianapolis from my residence to my office, and on the way there was situated one of our public schools. The children were just gathering in the morning. As I came near the corner, two sweet little girls, evidently chums, approached from different directions, and meeting at the crossing, soon had their heads close together, but not so close but that I caught the conversation. One said to the other, 'Oh, I had such an awful dream last night.' Her sympathizing little fellow put her head still closer and said, 'What was it?' 'Oh, I dreamed I did not pass.' It is safer to allow such little ones to dream, as in my careless country boyhood I was wont to, about bears. [Applause].

But I have already in this desultory way talked too long. [Cries of 'Go on; go on!'] That is very kind. I see that motto everywhere about me. It is inscribed over every door in that public institution where I live. There are some proverbs or sayings that we use without any adequate appreciation of what they mean. I never knew what the old story of the last straw and the camel's back meant until I was called to exercise the office of President; and you will never know until you have that experience. [Laughter and applause.]

It gives me great pleasure to express my sincere personal interest, and to commend with whatever official sanction I can give to it, the great work with which you are engaged. I sympathize with it and appreciate it because I love children.

I hope all of you may return to your homes and work with a new sense of and interest in and consecration to it; there is none other like it. It has the power of multiplication. It has an element of life in it that no other work has. It is eternal. It has that communicating touch of intelligence, morality, and patriotism which runs from one to another, and which goes, in the elements of character which come to it, to the skies.

If not crowns of wealth, if not the luxury and ease of great fortunes are yours, yours will be a more enduring crown if it can be said of you, that in every touch upon the life of the young you have lifted it up. That your meeting here in this delightful place may be accompanied by every incident of pleasure and profit, and that you may find in it a fresh inspiration and dedication to your work, is the wish I leave with you."

ROADS AND ROADS.

In speaking of the recent relay bicycle race against time from Chicago to New York, one writer remarks that it has served to demonstrate one thing, viz: that "this country is several hundred years behind other countries in the matter of good roads." The storms and floods that have prevailed in the West, serve to emphasize the fact that in this new country road making is almost an unlearned art and even in the Empire State the cyclists plodded through ways of mud and morass. All American travellers can testify, one of the things that first strike an American abroad is the magnificence of the public highways.

The question of good roads obviously concerns no classes more directly than horsemen and general farmers. The market for driving horses will expand with the extension of good driveways, and aside from this, there is the greater pleasure of the driver, and the greater ease with which the horse performs the task required of him.

The highways in the Prairie States are often practically impassable. The writer observed a few days ago, on an Illinois road, a stout team of horses trying to draw an empty wagon, and making a dismal failure of it, for the reason that the hubs were level with the top of the ground, and the horses were up to knees and hocks in sticky prairie mud. Yet roads are constructed that would defy even such a season of weather as the West has experienced, and in this country, this land of corn and wine, we should have the best highways in the world.

THE NAME BUT NOT THE BRAIN.

"Napoleon I.," says Mr. Gladstone, "had the greatest brain that was ever put inside of a human skull." No doubt, but not all the men who have been named after him have succeeded to his genius.

To copy a name or a fashion is easy; to create the name or the fashion is hard. For example, take the numerous so-called extracts of beef we see or hear of; only one holds its place and grows in favor, namely the original Liebig Company's Extract of Beef. The sales of this admirable food product for the past year show, as we should expect, a notable increase. Cheap competition has not impaired the popularity of the Liebig Company's preparation because the public does not believe in things which are manifestly made to sell on the reputation of others—little boys that "cut behind" in business.

Next, people have learned that Liebig Company's Extract is chiefly meant for daily use in the kitchen; not for the sick room only. It is the leader among the partially digested foods because it does just enough for the stomach—not too much. It is prepared from the best parts of cattle bred on purpose, not from what is left after the best has been otherwise disposed of. The manufacture of the Liebig Company's Extract of Beef is a business, not an appendix to a business. But the nominal Napoleons are fussy and persistent. Therefore let the buyer ask questions, and examine trademark and lable.

Good Cooking

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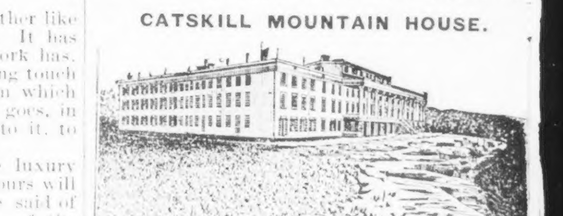

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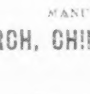

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HOME MISSIONS.

[SUC]CESSFUL LABORS AMONG THE INDIANS AND FREEDMEN.

[At] a regular meeting of the Woman's Execu[tive] Committee, the following requests for [pray]er were read from teachers among the [Indians].

[Miss Do]ugherty, writing from the new How[...]y Memorial School at Pelican Lake, [sa]ys: "The people are very poor. They [want] to have the school, and do not object [to our teachin]g the Bible. I hope and pray that [th]e Word may have free course to the honor [o]f our Father in heaven. Pray for us that we [m]ay 'wait on the Lord and faint not.' There [is] a Christian man and his wife here. The man [h]as been very sick, and sent for us to sing and [pr]ay with him. He said he felt so encouraged [an]d lifted up by these meetings. Just think [of] this one man following his Saviour in the [m]idst of so much darkness and superstition."

A lady who seeks the uplifting of the [Se]minole nation says: "We ask your prayers [fo]r our success." And another engaged in the [sa]me work, speaks of the craving of the chil[dr]en for the wild life of paint and feathers, [ad]ding, "We ask that this school and all con[ne]cted with it, may be remembered in your [d]aily noon-day prayer meeting."

A report from the Goodwill Mission, South [D]akota, begins with praise and thanksgiving, [b]ecause of the ingathering of precious souls: "At the last communion eleven of our pupils [m]ade a public confession of their faith in the [Lo]rd Jesus. Remember our work, our people, [an]d we who are the instruments to be used for [th]e Master." Another teacher asks, "Please [re]member our little ones in your prayers, those [yo]ung in years and those who have recently [be]en called by the Good Shepherd and are now [la]mbs in the fold."

From Jackson, Alaska, comes the request [tha]t the teachers and their work may be pray[er]fully remembered. When about to leave the [Sit]ka school, a boy made a parting address to [th]e pupils, and said (in view of the tempta[tio]ns by which he knew that he would be as[sai]led): "I shall try as hard as I can to beat [Sa]tan. I will not go back to the old customs [of] my people. I cannot do this myself. I ask [Go]d to help me; He says in His Word that He [wi]ll. Boys and girls pray for me that I may [al]ways stand for the right."

A laborer in Indian Territory earnestly de[sir]es "That grace may abound. The Roman [C]atholic element is working very hard against us." This gentleman refers to one who is known among the natives as the blind mission-ary, and who is doing good work for the Master. He has sacrificed the pleasures of home and family that he may feed the hungry with the Bread of Life. Most of his time is given to preaching, through an interpreter, in the full-blood settlement among the Choctaws. Pray [for] him.

The special topic presented for consideration [at] the meeting was work among the Freedmen. [S]ections of Scripture were read by the leader, [tea]ching that liberty wherewith Christ makes [hi]s people free. "I knew a slave," said the [le]ader, "who for many years did not know that [h]e was freed; then the glorious news burst [u]pon him that his fetters were broken and he [m]ight walk at liberty. Perhaps we do not all [r]ealize our emancipation, that we are not ser[v]ants, but sons of God, children of God, co-heirs with Christ." "Blessed are the sons of [G]od," was the hymn that followed.

The large increase of the colored population [...] from four to eight [m]illions. Dr. Allen, Secretary of the Freed[m]en's Board, puts the rate of increase at 500 [p]er day. The duty of our missionary teachers [w]as also emphasized, they being expected to [ca]re as constantly for the souls of their pupils [as] for their mental culture in the daily routine. [Th]e mission school is connected with the chapel, [a]nd this gives a new direction to thought.

A lady gave some account of her work among [t]he colored people in an elegant Southern home [t]hat had been abandoned by its former owners. [T]he speaker had taught a class of fourteen [y]oung men and women, and described it as one [o]f the brightest and most satisfactory that she [h]ad ever had, after long experience in public [s]chool teaching.

The Mary Holmes Seminary, in memory of [M]rs. Holmes of Illinois, was referred to as a [f]ine building, costing some $15,000. It is the [o]nly school which our Church has in the State [o]f Mississippi. Two hundred [we]re refused ad[m]ittance at Scotia Seminary, Concord, N. C., [f]or want of sufficient accommodations.

A colored pupil receiving Bible instruction, [w]ho had suffered much, said: "The Lord has [b]een good to me. God takes care of His work." [A] converted colored man giving his experience [s]aid, "Now I do not swear, I do not steal." ["]But," inquired one, "what do you do when [t]empted?" "I just say, Oh, Lord, you'd better [t]ake care of your property or you'll lose it."

Dr. Allen relates that his inspiration for mis[si]onary work among this people commenced [w]hen a little boy. Walking through the [s]wamp, he was frightened by the sound of a [v]oice, but discovered that it was that of an old [sl]ave praying for massa and his son. Further [ac]counts were given by one who had recently [t]ravelled through the black belt of the South, [w]ho had seen a young colored man, a student [o]f theology, and who was highly educated, [d]evoting himself to self denying primary work [in] a little school in Florida. Here he had been [in]strumental in uplifting the community. The [pe]ople are honest and industrious, and a pro[fa]ne word was never heard by the travellers.

The moral and intellectual tone of Biddle [U]niversity, North Carolina, was said to be [a]dmirable. Of the 250 students, one never [le]aves the grounds to go into the city without [pe]rmission. There is no profanity; no tobacco [is] used. Fifty students attend the prayer-meet[in]g. An atmosphere of consecration pervades [th]e place; the students feel that they stand [on] heights of responsibility. The speaker did [no]t know a college where so large a proportion [w]ere Christians. Two hours daily are devoted [to] the industrial department.

At Faith Hall, Scotia Seminary, she found [th]e young women ladies, and forgot that they [w]ere colored people. At the Atlanta Univer[si]ty the students had donated a memorial win[do]w, with the text attached, "Inasmuch as ye [ha]ve done it unto the least of these, ye have [do]ne it unto Me." H. E. B.

Line and Precept.

If we would read the secret history of our [en]emies, we would find, in each man's life, sor[ro]w and suffering enough to disarm all hostility. —Longfellow.

The varying year with blade and sheaf
Clothes and re-clothes the happy plains;
Here rests the sap within the leaf,
Here stays the blood along the veins.
—Tennyson.

The soul to God's heart moving on,
Owns but the Infinite for home,
Whatever with the past has gone,
The best is always yet to come.
—Lucy Larcom.

God is home both of the mind and heart; and [wh]en His will has of a truth in act as well [as] in desire become the home of the will, [th]en it is heaven already.—Faber.

PROF. TUCKER'S ADDRESS.

The oration before the Phi Beta Kappa Society at Harvard University was delivered June 30th, by Prof. William Jewett Tucker of the Andover Theological Seminary.

Prof. Tucker began by stating his conviction that we are in the midst of one of those greater movements in humanity, which can be best characterized by saying that it is a movement from liberty to unity, the result largely of the intellectual advance of the the last generation, bringing in new principles and methods and another ruling idea. Some of the principal points of the speaker's address were as follows:

Virtually this movement from liberty to unity has already brought us into the presence of a new humanity. The effect of such an inward movement is like that of the old migration of races. Change of thought produces new characteristics in a race, like change of place. That which makes a new humanity is another conception of it, great enough to change its aspect, and to modify, in some respects at least, its condition. Humanity is at any given time what the ruling conception of it is. Not that the fact ever corresponds exactly to the idea, but that the fact is always other than it would be if the idea had not come, or had come in a different form. The monotony of human existence, the living and dying of the generations, is thus broken at long intervals by the incoming of ideas directed towards and laying hold upon the developed mind of the race, reopening, it may be, the questions of origin and destiny, and changing the measurements and valuations of human life. I speak of the thought which lays immediate hold upon the mind of the race, for the first direction of intellectual movements is quite as often away from as towards humanity. Other objects control the imagination or conscience—something pertaining to God or to the outer universe. True, there is always an attendant and reflex influence from thought upon these subjects, with the after result, as I hope soon to illustrate, of a positive enlargement and enrichment of all human interests, but it is of the direct and intentioned and applied thought as related to these interests of which I am now speaking, and in which I find peculiar value.

Now there is, as I believe (the assumption is the premise of my argument,) there is a return to-day of the intellectual life to humanity as one of the chief objects of its interest, and not only this, but in the return it has brought with it a new working conception of humanity. The growing sign of the social bond is not sentiment, hardly sympathy, but intellectual concern. It could not well have been otherwise. Our inheritance from the immediate past is not passion, but method, mental processes, the habit of critical and speculative thought.

The fact which I now wish to emphasize is this: that the great constructing force which we are taking over from the results of physical science, and which we are trying to apply to the current problems of humanity, is the *sense of the organic*, which, as we transfer it to things human, becomes the *consciousness of a vital unity*. Man has found a new place for himself in the physical world, with new partnerships, alliances, affinities. By the same method and under [the sa]me impulse he is now beginning to disc[over and] realize new relationships to himself, each man to every other man, the individual to the whole. It is this sense of the organic, the inheritance of the last results of thought, and now permeating all our thinking, which is giving us the new conception of humanity, which, as I have said, is virtually giving us a new humanity. It marks the movement from liberty to unity.

Prof. Tucker proceeded to note some of the effects of this conception or sense of the organic, in order to estimate its value, considering first its educational value, second its influence upon the social order, and third, its effect upon religion. On the subject of the present tendency to religious unity, he said:

And now if the question be asked, Whence comes this fresh and wide impulse towards religious unity, I answer partly from the historic forces within Christianity which are always working towards it, but also from the incoming into the religious consciousness of our time of the sense of the organic in humanity. Nothing, as it seems to me, has ever come into Christianity from without, bringing with it such support and reinforcement to the Christian idea. If it were right to speak of the indebtedness of religion to science—if, that is, one could properly conceive of one part of God's revelation and providence as owing anything to another part—I should certainly say that this conception was the most positive contribution which science had yet made to religion, at least to the Christian religion. I grant that the process through which the result was reached was such as to awaken the doubt and fears of religious men. No one would deny that. Without question, the first results of modern physical science were materialistic. They not only contributed to the argument for materialism, they gave tone and spirit to its advocates. But as the process went on, spiritual elements began to assert themselves, chiefly through the idea of force, for force must be spirit; the method was seen to be of general ethical application and service, and principles were set forth which gave a new meaning and dignity to religious faith. The principle which I have been emphasizing was remarkable in its religious bearings, for its timeliness. It had a providential value. Wrought out under suspicion, if not under open antagonism, it came to the help of Christianity, as Christian men were beginning to feel the seriousness of their contentions for unity and universality. And for one, acknowledging its aid in the providence of God, I am ready to accord it an honorable and rightful place in the larger Christianity of the future.

He concluded as follows:

The immediate future in the service of humanity belongs to those who are best able to discern its real wants, who feel most its deepest yearnings, and who, above all, believe more truly in that conception of humanity which can alone satisfy and help. The path of human progress is marked by the succession of saving principles and ideas, and each generation treads that path with certain step, as it hails its own idea, then summons its chosen ones, and bids them guard and serve it in loyalty and faith.

LOWELL'S SOCIALISM.

Edward Grubb, M.A., of London University, writing of James Russell Lowell's work, and the evident sympathy it shows with real socialism, says: "In 'Sir Launfal,' 'The Search,' and 'A Parable,' the purest lessons of Christian Socialism are taught. In 'The Search' the poet sets out to look for the Christ, and tries to find him first among fields and woods and the fair realm of Nature. But winter comes with rude, cold hands and spoils its beauty; a figure of that cold relentless law that forbids us to find in Nature the human heart we crave. And so he turns to Humanity, and seeks for Christ amidst power and wealth; but finds it on a world of dead forms and lifeless creeds without one beat of the living heart. Then he is met by Love, who leads him away from the hard, proud world along a track, on which are seen the marks of torn and bleeding feet, until they come to a rude and roofless hovel. Here at last is He of whom the poet is in search, a hungry child clinging to His knee and a hunted slave looking up to Him with trust and tenderness.

"'I knelt and wept; my Christ no more I seek;
His throne is with the outcast and the weak.'

"In 'A Parable' he pictures Christ returning to the earth to see how his religion prospers. But in the midst of splendid ritual and kingly homage the Son of Mary only hangs down his head. For the walls of the gorgeous temple are cracked and swaying, and from under their foundations come sighs and bitter groans.

"'Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure,
That shelters the noble and crushes the poor?'

"'Stanzas on Freedom' is a masterpiece of condensed vigor, and stirs the soul like the blast of a trumpet. Its purpose is to show that a so-called freedom which consists simply in securing our own rights and forgetting those of others who are less fortunate is no true freedom at all."

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To-day it is not only possible for a person to acquire an extensive knowledge of law at home, but it is possible for him to become a highly capable lawyer by this method of study. The Sprague Correspondence School of Law, at Detroit, Mich., has for its purpose the legal instruction of business men who find a knowledge of commercial law of great value in their business and the rapid advancement of the student who has not the opportunity of attending a law college. The course of instruction while perfect in detail is so arranged that it will not interfere with other business pursuits. The ever increasing success of the school is a convincing proof of its efficiency and value to those desiring to study law.

ABRAHAM LINCOLN IN NEW ORLEANS.

Denton Offut, merchant, of Springfield, Illinois, in the summer of 1831, wanted to send a lot of corn, pork, and live pigs to market. He could load a flat boat on the Sangamon, float it to the Illinois, down that stream to the Mississippi, and thence to New Orleans. He could not go himself, but must have somebody whom he could trust. Just how it came about we do not know, but in some way he learned that Abraham Lincoln, who had just driven an ox team from Indiana, and who was living near Decatur, had already made a successful trip down the Mississippi, and that he was honest and could be trusted. Offut had no boat, and must build one. Lincoln was just the man, for he had worked with his father as carpenter, could hew timber, and make mortises.

A few weeks later Lincoln and John Hanks were at work on the banks of the Sangamon, cutting down trees, sawing planks, and building the boat. They were so diligent, that in four weeks from felling the first tree, it was completed, launched, loaded, with barrels of pork and bags filled with corn, and floating down the Sangamon. It was supposed that the boat would glide over the dam at New Salem, but it grounded instead, and they were obliged to obtain a canoe, carry the corn to the shore, and reload it after getting the boat below the dam. Farther down stream they were to take a herd of pigs. But the animals had no intention of being driven on board. They could not be coaxed by corn strewn on the ground. Lincoln was not to be foiled, and by main strength carried them in his arms, one by one, upon the boat. The cargo completed, they floated into the Illinois, and upon the current of that river to the Mississippi, and thence to New Orleans.

Planters are there from Mississippi and Louisiana to obtain slaves to work in the cotton fields. The two boatmen saunter into the mart, and behold negro men, women, boys, and girls standing on a bench around the walls of the room, the planters looking into their mouths as they would look at the teeth of a horse. The auctioneer proclaims their good qualities as he would those of a horse or mule. Maybe they are members of a church—Christians—therefore regarded as more valuable than irreligious slaves. His hammer falls. A husband and wife are forever separated. Children never again will behold their father and mother. Abraham Lincoln goes out from the auction room with his blood on fire. There is a choking in his throat, a quivering of his lips, as he turns to his fellow boatman, "If I ever get a chance to hit that thing, I'll hit it hard, by the eternal God!"

Who is he to hit the "thing" a blow? He is a boatman, a splitter of rails, teamster, backwoodsman. Nothing more. His poverty is so deep that his clothes were in tatters and he could hardly appear in public till Nancy Miller made him a pair of trousers. What position of influence or power is he likely to attain to enable him to strike a blow? The "thing" which he would like to hit is incorporated into the frame work of society, and legalized in half of the States composing the republic. It is intrenched in Church and State alike, accepted by doctors of divinity as beneficent to the human race, as authorized and blessed by Almighty God. It is a political force, recognized in the Constitution entering into the basis of representation. Is there the remotest probability that he ever will be able to smite such an institution? Why utter the words? Why raise the right hand toward heaven and swear a solemn oath? Was it some dim vision of what might come to him through divine providence in the unfolding years? Was it an illumination of spirit, that for the moment forecast an impending conflict between right and wrong in which he would take a conspicuous part? Was it the whispering to him by a divine messenger of the unseen realm, that he was to be a chosen one to wipe the "thing" from the earth, and give deliverance from bonds to millions of his fellow-men? If we conclude that the words only fell from his lips by chance, their utterance, taken in connection with what he did in giving freedom to four millions of slaves, is very wonderful.

The pigs, pork, and corn sold, and the boat disposed of, Lincoln and Hanks took passage for St. Louis on a steamboat. There were slaves on board. As he saw their abject condition and recalled the scene he had witnessed in New Orleans, he became silent, thoughtful, and sad. Through life he remembered it.—Charles Carleton Coffin, Harper's Young People.

NOTES ABOUT PEARLS.

The most celebrated pearl which has been seen in modern times is described by the famous traveller Tavernier. It was found by an Arab in the neighborhood of Catifa, and in 1633 was purchased by the king of Persia for the sum of $260,400.

"How have you ventured," asked Philip IV. of a merchant, "to put all your fortune into such a little object?" "I knew that there was in the world the king of Spain to buy it of me," the merchant answered. There was but one royal road of rewarding such faith as this, and Philip IV. became forthwith the owner of the pearl of Gorgibus.

When the Princess Royal of England was married to the Crown Prince of Prussia, she received, among other objects of jewelry, a magnificent necklace, formed of thirty-two pearls. It is said that the pearls are not all of the first choice, but the necklace is valued at $93,000.

Beside the individual value which pearls posses in common with precious stones, is another very important one, which may be called their associative value. Thus it happens that two pearl of the same form, the same size, the same color, etc., are worth a much higher price if sold together than when sold apart. A necklace in which the pearls have been chosen from a great number will be held at double the value of one where the pearls have been picked from a smaller number, even when the individual value of the pearls is identical in both. In the first case, the harmony will be complete, while in the second case, the eye will detect a break in the shades in passing from one pearl to another.

HOW THE FRENCH CANADIANS ARE FLOCKING INTO NEW ENGLAND.

A quieter immigration movement, on a scale so extensive as that of the French Canadians to the United States has never been witnessed, says Prosper Bender in the July New England Magazine. The majority of our citizens have as yet no idea of its extent and results. It is chiefly within the last generation that this 'new nation,' as it may be styled, has noiselessly overspread these northeastern states. To-day, this new population throughout the United States numbers considerably over 800,000. In New England and New York, there are more than 500,000; in Massachusetts alone the figures reach 120,000. This is an astounding aggregate for the brief period of their immigration and the extent of the sources of supply. This result far exceeds, proportionately, that to the credit of either Ireland or Germany. According to *Le guide Francais des Etats Unis* (1891), they own real estate to the amount of $105,328,500; and 10,696 of the race are doing business for themselves. As we have already seen, this people, chiefly agricultural, backward in education and primitive in habit, numbered but 65,000 at the time of the Cession of Canada to England—1759–60; while at the present time there are 1,700,000 of them, not including the outflow to adjoining provinces and the United States.

[One] Thing and Another.

The edit[or of] the Converted Catholic finds that the ma[...] amazing thing about the school question is [the] complacency with which the American pe[ople] permit the Pope of Rome to meddle in ma[tters] that concern themselves exclusively. A[...] good text for Fourth of July orations he [th]inks would be George Washington's warnin[g] against foreign interference with the governm[ent] of this country.

If all the n[e]wspapers should follow the example of the Pa[...] Ledger, of Philadelphia, what a vast impro[vement] there would be in many of them. Geor[ge] W. Childs, its well known editor is quote[d as] saying: "The Ledger never contains any[thing] reflecting on the character of women. No[...] a joke or witticism turning on feminine [fo]ibles or frailties is admitted to its columns. Th[e] Ledger knows and thinks only good of woma[nkind]."

Although [an] ant is a tiny creature, yet its brain is even [...]. But, although it is necessarily smaller [...] the ant's head which contains it, it is [...] in proportion, according to the ant's s[ize,] than the brain of any known creature. Th[e] best writers upon ants—those who have ma[de] the astonishing intelligence of these litte in[sects] a special study—are obliged to admit tha[t] they display reasoning ability, calculation, [r]eflection and good judgment. Such qualitie[s] of brain show a more than ordinary instinct, and we are not surprised to hear that the ant['s] big brain carries out our idea that he posse[sses] a higher intelligence than is shown by oth[er] workers of his size.

"I don't li[ke] this as much as I thought I would," said Harry, looking up from his algebra. "It's stupid. There's too many rules to learn."

"Things a[lw]ays seem so until we get through some of the [dr]udgery," answered mamma, encouragingly. [...] mammas are always ready to inculcate moral lessons. "It will be more interesting after a while. Everything is so at first."

Harry look[ed] solemn.

"I know on[e] thing that isn't stupid from the beginning," said he; "you don't have to wait for it to be interesting!"

"Well, what is it?"

"Eating ice cream!"—Harpers Young People.

The blue jay is the most persistent practical joker in the feathered kingdom. He will conceal himself in a clump of leaves near the spot where small birds are accustomed to gather, and when the[y] are enjoying themselves in their own fashion, he will suddenly frighten them almost to death by screaming out like a hawk. Of course they will scatter in every direction, and when they do so the mischievous rascal gives a cackle that sounds very much like a laugh. [...] added his pranks to such jokes as this, however, [...] he would not be such a bad neighbor to [...] smaller than himself, but when he annoys [...] himself by breaking the eggs in their nests [...] and tearing the young to pieces with his bill [...] becomes a pestilent nuisance, and they [...] combine their forces to drive him out of [...] neighborhood. They do not always [...] for he is as full of fight as of mischief, [...] severe conflict teaches him that they too have [...] rights, and thus induces him to mend [his] manners.

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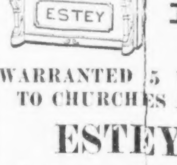

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In the same line, and of corresponding interest, is the story of the town of Harvey, Illinois, less than two years ago only a thought in the brain of one practical, progressive, indomitable, American citizen,—to-day a reality of 819 buildings, including nine great manufacturing establishments, with churches, schools, halls, bank, business blocks, depots, offices, and all the concomitants of a thriving, bustling community of 4,000 inhabitants, to which additions are being made as fast as houses can be erected to accommodate them.

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Seventy-eighth Semi-annual Statement, July, 1892.

SUMMARY OF ASSETS.

Cash in Banks	$300,5[...]2 51
Real Estate	1,557,303 27
United States Stocks (Market Value)	1,6[...]
Bank, Trust Co., and Railroad Stocks and Bonds, (Market Value)	3,309,91[...]
State and City Bonds, (Market Value)	8[...]7,097 8[...]
Loans on Bond and Mortgages, being first lien on Real Estate,	695,1[...]0 00
Loans on Stocks, payable on demand,	149,700 00
Premiums uncollected and in hands of Agents,	538,232 53
Interest due and accrued on 1st July, 1892,	39,445 29
	$9,156,231 52

LIABILITIES.

Cash Capital,	$3,000,000 00
Reserve Premium Fund,	4,172,337 00
Reserve for Unpaid Losses and claims,	745,973 56
Net Surplus,	1,237,920 96
	$9,156,231 52

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Extract from Statement made January 1st, 1892.

Cash Capital	$1,000,000 00
Reserves for Insurance in force, etc.	3,161,023 47
Net Surplus	1,645,761 24
Policy Holders Surplus	2,645,761 24
Gross Assets	5,806,784 7[...]

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PHILADELPHIA LETTER.

Mention was made in a recent letter of the purpose of Dr. J. C. Caldwell to resign the pastorate of the First Church, West Chester. The congregation of the First Church, at a meeting held last week, resolved to unite with Dr. Caldwell in asking the Presbytery of Chester to dissolve the pastoral relations between him and the church. In a series of resolutions which were presented by Mr. S. D. Ramsay, and seconded by Judge Waddell, the members of the congregation expressed their affectionate regard for Dr. Caldwell, and the great reluctance with which they consented to the severance of the tie which bound them together, and that in this they had simply acceded to the request of Dr. Caldwell. The matter now goes before the Presbytery of Chester. Dr. Caldwell will enter the service of the American Sunday-school Union, having been elected District Secretary of Michigan, Indiana, Ohio, and Western Pennsylvania. It is a large field, and offers an opportunity for great usefulness to a man of Dr. Caldwell's fine qualities as a preacher and Christian worker.

The congregation of the First Church in West Chester has instructed the trustees of the church to proceed in the erection of a new chapel for the use of the church and of its Sunday school. It is thought that a chapel can be erected for about $12,000, and of this sum about $4,000 are already in hand.

The installation of Rev. W. W. McKinney, D.D., as pastor of the Calvary Church of Rutledge, took place last Monday evening. Rev. D. Tully, D.D., presided and proposed the constitutional questions; Rev. M. B. Grier, D.D., led in prayer; Rev. F. J. Collier, D.D., read the Scriptures; Rev. W. T. Kruse preached the sermon; Rev. Joseph Vance, D.D., gave the charge to the pastor; and Rev. P. H. Mowry, D.D., charged the people. The exercises throughout were both interesting and profitable. Dr. McKinney is associated with Dr. Grier and Dr. S. A. Mutchmore in the editorial force of The Presbyterian, and does excellent work in its columns, but finds time also to care for this church in the suburbs.

The Rev. William Fulton of Philadelphia, while on a travelling and lecturing tour in the West, died suddenly in Randall, Jewell county, Kansas, July 9, of heart disease, due to malaria fever. Mr. Fulton was born sixty nine years ago, near the city of Londonderry, Ireland, educated in Ireland and Scotland, and had been more than 45 years in the active ministry. He emigrated to America in 1850, and was connected for several years with the Reformed Presbyterian Church, and afterward with the Presbyterian, preaching in Boston, Phœnixville, Manayunk, Catasauqua, Conshohocken and Mortonville. He served in the War of the Rebellion as Chaplain in the Twentieth and Sixty-eighth Regiments, P. V., and at the time of his death was Chaplain of the Survivors' Association of the Scott Legion, a member of Baker Post, No. 8, G. A. R., and ex-Chaplain of Posts 54 and 79. He also held two commissions at the time of the war, one for the Christian Commission and the other for the Freedmen's Bureau, and it is said that he was the first Northern man to enter Charleston, S. C., after the evacuation.

Mr. Fulton was an eloquent speaker rich in ideas, and very cheerful in his disposition, and his death will be mourned by his many friends. He leaves two sons, who are practising physicians in Philadelphia, Dr. Alexander Fulton and [illegible]halmers Fulton. The Presbyterian says: [illegible] was a man of large intelligence, a great [illegible]der, thoroughly trained in theology, and fertile in ideas. He was a preacher who commanded the attention of educated persons, while the fine qualities of his heart, and his cheerful ways attracted the people to him, so that he acquired an influence over all classes, and drew to him in warm friendship many who now mourn his sudden departure.

The Presbyterians of Bridgeton are making large provision for the entertainment of a great assembly at the approaching celebration of their centenary. The programme presents a feast of good things, extending throughout the day, and closing in the evening with an address by Dr. Moses D. Hoge on "Presbyterian Principles." The morning and afternoon exercises will be held in the grove, east of the Old Broad Street Church. The music will be that of a hundred years ago, rendered by a large choir which has been carefully trained for the occasion. A collation will be served by the ladies on the grounds of the West Jersey Academy, opposite the old church. Among the prominent speakers from Philadelphia are Robert C. Ogden and Francis B. Reeves. The date is July 26.

One of our Philadelphia papers had the following during the progress of the Christian Endeavor Convention: "The Christian Endeavor Societies have been for five years past one of the most noteworthy movements in current American social and religious life. The New York papers would have heard all about it by cable if it had taken place in England, but as it was going on in this country they only found out about it last week, when it came to New York, and are writing about it as a new discovery, months and years after the other leading papers in the country have been chronicling and commenting upon it. This is one of the many ways in which New York shows how little of an American city it is."

The death is announced of the Rev. Geo. F. Wiswell, D.D. Dr. Wiswell has had a long and useful ministerial life. He was born at Whitehall, N. Y., in 1820. He was educated at Middlebury College and at Union Theological Seminary. He was a pastor at Southold, L. I., 1845-50. From 1850 to 1853 he was financial secretary of the Union Theological Seminary. Returning to the pastorate, he was settled at Peekskill, N. Y., 1853-'56; at Wilmington, Del., 1856-'67; and from 1867 to 1885 he was pastor of the Green Hill Church, in this city. In his prime he was active in ecclesiastical matters. He was made a member of the Reunion Committee from the New School side in place of Dr. Thomas Brainerd. He was a good preacher and a faithful, diligent pastor. Since he resigned the pastorate of the Green Hill Church he has not been in good health, and his voice has not often been heard in any of our pulpits. He was a man of devoted piety and well qualified in every way for good service. He had filled up the measure of the allotted human span: his work was done; he is not, for God took him.

J. R. MILLER.

PHILADELPHIA, July 18, 1892.

SENECA LAKE.

Of the many lakes of our Empire State, few or none excel Seneca, at the foot of which lies the fine town of Geneva, and nearly forty miles away, at its head, the village of Watkins, with its bold and picturesque environment, and hardby its famous Glen, which no summer traveller through that region should fail to visit, as also the one at Havana, a little further up the valley. The fine scenery on either bank of the lake can only be seen to advantage from the deck of one of the two comfortable steamers which constantly ply through its clear and deep waters. We commend the trip to any of our readers in quest of enjoyable and restful recreation. The companion lakes, Cayuga on the east and Keuka to the west, are fine bodies of water, but the palm must be accorded to Seneca.

RIDGEBURY CENTENNIAL.

By D. F. Bonner, D.D.

On Sabbath, July 10, the Ridgebury Church, in the Presbytery of Hudson, reached its centennial anniversary. Services appropriate to the occasion were held on that day, in which the pastor, the Rev. Theron Brittain, was assisted by Revs. J. N. Husted and Lewis Jessup and two resident ministers of the Methodist Episcopal Church. In order, however, to secure the presence of brethren of the Presbytery the formal centennial exercises were held on Monday, July 11. They were of an informal character, but were full of interest.

There were present of the clergy Revs. Chas. Beattie, Littel, Park, Husted, Taylor, Craig, and Drs. Burrows and Bonner of the Presbytery of Hudson, Rev. Lewis Jessup of the Presbytery of Nebraska City, and three Methodist Episcopal ministers residing in the vicinity. After an anthem by the choir, Rev. Theron Brittain read the Scriptures and then presented a brief history of the Church. From this it was learned that the congregation had been organized July 10, 1792, with 18 members. It was then under the care of the Associated Presbytery of Morris County. In 1817 it became thoroughly Presbyterian and was received under the care of the Presbytery of Hudson. At that time the enrolment had reached 92 names; and fifty persons took part in the transfer of the church to its new relations. During the century the enrolment has reached 717; and the present membership as last reported is 90. It was noticed that characteristic features of the church have been the excellence of its eldership and the largeness at various times of the increase—on one occasion 68 persons having been received into the communion of the church.

An interesting fact, illustrative of the ways of God's grace, was brought out in the history. In 1820, during a vacancy, the church was supplied on one Sabbath by Rev. Luther Halsey, then settled at Blooming Grove. He preached in the church in the morning from the parable of the Rich Man and Lazarus, and in the evening at a school house in Denton on What must I do to be saved? There was then teaching in Ridgebury a young New Englander by the name of Daniel T. Barnum. He was universalistic and skeptical in his convictions, and was accustomed to ridicule religion. He attended both services that day, and was so deeply impressed that not long after he made public confession of his faith in Christ. Removing to Moscow, N. Y., he was made a ruling elder, and not long since, after serving his Lord for 59 years in that position, he fell asleep and was gathered to the fathers. The Rev. Herman N. Barnum, D.D., of Kharpoot, Turkey, is his son.

Letters were read from Rev. Brown H. Emerson of Philadelphia, a former pastor, and Rev. Philip J. Trinlow of Gap, Pa., a son of a former pastor.

Following the history were brief addresses by Dr. Burrows of Chester, Rev. Mr. Craig of Amity, Dr. Bonner of Florida, Littel of Mt. Hope, and Charles Beattie of Middletown. With the pronouncing of the benediction the public services of the day closed.

The congregation with their guests then repaired to the lecture room in the basement where an excellent and ample collation was served. All in all, the occasion was a delightful one. The day was all that a July day needs to be; the attendance was good, and the interest in the services was intelligent and earnest.

Ridgebury is one of our smaller rural churches and as such feels the tendency of the times in the removal of her membership and constituency to the cities, but it is not despondent. It has a great history and has just received fresh inspiration by recalling it. Four ministers have gone out from its fold. Of these one, the Rev. Lewis Jessup of Humboldt, Neb., was present and took part in the services of the Sabbath. The congregation was never more harmonious than now, and the present pastorate, that of Rev. Theron Brittain, dating from August, 1875, is the longest in its history. May the Lord continue His blessing to this people and give them occasion for a grander and even more gladsome anniversary 100 years hence.

FLORIDA, N. Y.

CHRISTIAN ENDEAVOR AT LENOX HALL.

They left a blessing behind them, this host of Christians, whose badges proclaimed to all the reason of their being here. It is in the halls that they filled with their eager throngs, in the streets that echoed with their "overflow" enthusiasm, in the hearts that were stirred to new consecration by the urgent words spoken, or the mere sight of this grand division of the Army of the Lord.

We hope they have taken a blessing with them, a missionary blessing, too, for their missionary efforts are the pulse by which all men can test the life within, the heart that beats for Christ and the Christless. In the hotels, cards of invitation to the Presbyterian Endeavorers were distributed, and the same were given to those who attended the crowded denominational meetings Saturday afternoon. These invited them to visit the Mission House, 53 Fifth Avenue, where they would be cordially received and shown over the building.

Hundreds accepted this invitation, and the corridors, stairs, and rooms presented a lively scene all that afternoon. The stately old mansion hardly knew itself. On entering, one saw a large map of the United States, and some sweet-faced woman of the Home or Foreign Boards shook hands and acted as guide to the rooms of the secretaries, the cozy room where a register was kept, or to Lenox Hall itself. The front part of the Hall was prettily draped with American flags, there were pictures and curios and much to be seen, telling of the Home land. The walls of the back room were hung with maps of foreign lands and the world, while an attractive *dado* was made on the three walls by well taken photographs of scenes in foreign countries. These and many beautiful pieces of bric-a-brac were loaned by Mr. W. H. Grant, who has returned from a trip around the world, visiting many mission stations. Upstairs the walls were also hung with scrolls, pictures, and foreign flags, and the secretaries', treasurer's, and other work rooms were all open to inspection. Interesting curios and idols were everywhere, and Mr. Hue, our Chinese city missionary, was seen appropriately explaining Chinese opium pipes and other things to a listening circle. Many of the delegates went over the whole house from the library on the top floor to the packing-room down cellar, where boxes labelled for all parts of the world are sent and received.

Innumerable questions were asked, leaflets and magazines were given away, and as much information as possible was crowded into the short visit. Quite as much was silently given from the maps and pictures, and all that the eyes took in. Indian war clubs spoke of passions not yet subdued, while more graceful handiwork told of the peaceable fruits of righteousness. Tiny Chinese shoes represented feet that must be led to walk the narrow way; Persian embroidery and East Indian bracelets of hands yet to be trained "to move at the impulse of Thy love," while many idols from many lands looked down upon it all as unmoved as they look on the passionate self-sacrifice of their ardent devotees, with eyes that see not, ears that hear not, and hands that handle not.

Each delegate wore the badge of his society and State, some having a perfect rainbow of ribbons to designate their manifold offices, so that their locality could be known at once, and we could ask about Oregon, Texas, Missouri, or Minnesota, according to the color displayed. To the questions, "Do you have missionary meetings in your society" and "How do you contribute for missions" varied answers came. Some have the two-cents-a week plan, some support or help to support a foreign missionary, whose letters are forwarded to them from these headquarters. A number said they had an active committee and good monthly meetings, and many left with suggestions and new ideas stored away for use, determined never to have to say "No" again, when asked, "Are you doing anything for missions?"

A great many pastors were found among the Endeavorers, and there was more than one embryo missionary, not only the already pledged volunteers or accepted candidates, but others, whom only the Master who knows all hearts recognized. May the Spirit call many more!

Blessings on the Christian Endeavor Society! And may the whole wide world for which Christ died be better for their loyal, enthusiastic endeavors, and may the constraining Love lead them to new heights of consecration and self-sacrifice!

S. R. D.

THE DISTRIBUTION OF WEALTH.

No question now before the people surpasses this in importance; not only on account of the material and social considerations involved, but also in view of its bearings on our nation's religious life. The disturbing elements among us are as thoroughly unchristian as are the darkest corners of heathendom, and even more difficult of access. Hence the topic becomes properly within the province of the religious press.

The concentration of wealth, so often spoken of and deplored, is a result of well defined natural causes. Large estates increase at an accelerating rate, just as a train of cars on a down grade acquires velocity in proportion to its weight. The comparison would be almost exact if we could suppose the grade to become steeper and the load heavier with each mile of distance travelled.

A writer in a recent EVANGELIST seems disposed to divert attention from the impending crisis. He urges two considerations that require further notice: one, as to the extent of the danger; another, as to a possible remedy.

Accepting an average of estimates, the nation's wealth may be stated at $[illegible]50 per caput. Plainly enough, if one person has more than the average, some other person must have less. If A has $1,500, B can have $0. If C has a million, then, to maintain the average, 1,333 people must be without. If a Gould, a Sage or a Vanderbilt accumulates $100,000,000, then, to balance each of these accumulations, over 133,000 must be in abject poverty. The Astor estate, said to amount to $450,000,000, represents the utterly destitute condition of 600,000 American citizens—albeit some of them just over the ocean, with nothing in their hands.

These figures are instructive. It may still be true, as your contributor puts it, that "the great majority consists of the middle classes"; but it is also evident that so[illegible]us encroachments are being made upon [illegible] majority. The growth of population, as [illegible] census shows, is in the cities, and am[illegible] the rabble even now rule the c[illegible] data already collected it is possible [illegible], with almost mathematical certainty, the time when the cities will rule the nation.

It has been often said that large estates fall to pieces soon after the death of the founder. It was remarked, many years ago, that the great-grandchildren of John Jacob Astor would be penniless. A recent writer on these topics has shown that these estates are now so vast that no amount of profligacy or bad management can impair them. The "billionaire" will soon be among us.

An increase of earnings is looked upon by the laborer as the highest possible good. The EVANGELIST writer referred to regards such increase as impossible, since it involves a corresponding increase of product for which there is no outlet. High wages are supposed to favor production, but, in fact, low wages compel increased activity. He who earns $1 per day must work twice as many days as he who can earn $2. Again, increased earnings mean a corresponding increase in consumptive capacity. If every working man's wages were doubled, the money would be at once expended for food, clothing, homes, etc., and a wonderful stimulus would come to every department of industry. It is hard to think of any one thing that would so far allay popular discontent, and, at the same time, react advantageously upon the entire community, as a general and marked increase in the wages of labor.

The writer does not believe it possible or desirable to distribute wealth by legislation. But the time has arrived, as the preceding discussion is intended to show, when something must be done to check the accumulation of immense estates. How to do this with the least friction or injustice, is the problem.

[illegible] G. C[illegible]NE.

PORT BYRON, ILL., June 1.

ITS WORK VERY PRESSING THIS SEASON.

Prison Association of New York, 135 East 15th street, New York.

To the Editor of THE EVANGELIST:

My dear Sir: "I was in prison and ye came to Me." I make this the warrant of my appeal to you in behalf of the old Prison Association of New York, which finds its work unusually pressing at this season of the year and its treasury practically empty. By the terms of the law men must be so sentenced that their release shall be between March and November. This makes unusually heavy work for us during the summer months. We are also giving this year special attention to the inspection of jails and fighting abuses in our prisons and prison systems, and we really must stop some important phases of our work unless the old friends of the Association come to the rescue.

Will you not help us by an appeal to the readers of THE EVANGELIST? To those who are comfortably enjoying themselves at the seashore or in the mountains, or other vacation retreats, perhaps this appeal will come with special force, not as coming from me, but as from One who said, "I was in prison and ye came unto Me: . . . and inasmuch as ye have done it unto one of these My brethren, ye have done it unto Me."

I am, yours very truly,
W. M. F. ROUND.

A LOW RATE TO WASHINGTON, D. C., VIA PENNSYLVANIA RAILROAD.

For the meeting of the League of American Wheelmen, to be held at Washington, D. C., July 18th to 20th, an event which promises to surpass anything of the kind held for years, the Pennsylvania Railroad Company will sell excursion tickets at a single fare for the round trip from New York. These tickets will be sold and good going July [illegible] and 19th, inclusive, and valid for [illegible]age until July 24th, inclusive.

Current Events.

City and Vicinity.

Thursday last was a red-letter day for the little children of this city, because the Board of Education then decided unanimously to introduce the kindergarten system in the public schools. Next fall kindergarten instruction will be given in twenty schools to children of five years and upward. Boston and San Francisco have long had this system, and some of the smaller cities have adopted it.

The American Rabbis have been holding their annual convention in this city. The society contains about 100 active members. It sprung into life at Detroit three years ago, and since then has come together once in Cleveland, once in Baltimore and now here. The conference represents the radical wing of American Judaism, and has for its aim the adaptation of the old Jewish laws and ceremonies to modern times and circumstances. It is by far the largest organization of Jewish ministers, the other more conservative society being the American Association of Rabbis, of which Dr. Gottheil, of Temple Emanu-El, is the president.

Speaking of a work well known to many of our readers, the Evening Sun says: "By a judicious arrangement between the Health Board and the Society of the King's Daughters, each member of the summer corps of Health Board physicians receives a number of postal cards addressed to the Tenement House Committee of the King's Daughters. In every case where great destitution is apparent, or where the need of food, clothes, nurses or fresh-air excursions is made plain, the physician has only to make a note of the particular want on the back of one of these postal cards and mail it to its destination. In this way the purely charitable organization supports the work done by the physicians, and without doubt many hundreds of young lives are preserved through this system of joint effort."

The Loan Exhibition of the University Settlement Society is proving a very successful experiment. The Exhibition is a fine one. Among those who cooperated to the extent of sending choice paintings from their private galleries are President Low, Mrs. Henry Villard, Harper Brothers, The Century Publishing Company, S. Untermeyer, Mrs. Gotthold, Russell Sturges and W. M. Chase. Much attention has been bestowed upon the catalogue, which has been made an interesting and useful document, modelled after the Pall Mall Gazette's catalogue to the National Gallery in London, and is especially well adapted to further the object of the exhibitors by its fulness and suggestiveness. All sorts of comment and quotation upon the subjects of the pictures are included in this catalogue, from Dryden down to Prof. Huxley.

Personal and News.

The Fourth of July oration at the Elmira Reformatory was delivered this year by one of the inmates.

It is predicted that the Delaware peach crop will be an almost total failure, and that the state will hardly produce enough of the fruit for canning purposes.

About 350 bears were killed in Maine during the year ending in May, and some of the hunters have made a good living from the sale of skins and the bounty of $5 paid by the State for each bear.

Acting upon the President's order of April 22, 1892, the Civil Service Commission has extended the rules and regulations of the classified service to the United States Fish Commission, bringing 132 persons within the law.

On August 5 Mars will arrive at a point directly opposite the earth, which it reaches but once in every fifteen years, when the distance will be reduced from 141,000,000 to 35,000,000 miles. Two interesting eclipses of the planet by our moon took place on Monday evening July 11.

The Russian Hebrews who are constantly settling in in Southern New Jersey are showing an intelligent interest in the prosperity of the country. Within the last two or three years many new towns have been built by them, and they are now permanent settlers. A large number of them having been naturalized.

The improving rate of longevity is shown by the death notices in the daily papers. In one issue, of the thirty-one there were no ages given for twelve, and the rest ranged as follows: Forty-one years old, one; fifty-two, one; fifty four, one; sixty-two, one; sixty-eight, one; seventy-one, two; seventy-four, one; seventy-nine, one; eighty, five; eighty-five, two; eighty-six, two; ninety-three, one.

Our Jewish friends are now taking hold of Bible Revision; many of the Jewish rabbis in the United States being desirous of securing a new English translation of the Old Testament that shall be satisfactory to Hebrew scholarship and serviceable to Jewish readers. The question was brought up in the convention of the Jewish Publication Society of America, recently held in Philadelphia, but action upon it was postponed till next year. The project, however, was received with favor.

The battleship Texas, the first of her class in the new navy, was launched at Norfolk Navy Yard June the 27th. She is a steel armored vessel of 6,335 tons displacement, and is 290 feet long. It is expected that she will be able to carry about 500 tons of coal, with which she will be able to steam 1,110, at the rate of 17 knots per hour—her estimated highest speed—or 8,500 miles at the rate of about knots per hour. Her main armament will consist of two 12 inch breech-loading guns, weighing 46 tons each, and six six inch breech-loaders, and her complement of officers and men will be 268.

One of the oldest buildings in Rockland County, the ferry-house at Sneden's Landing, was lately totally destroyed by fire. It was at this ferry-house that the guard landed with Andre, and from it, after a brief rest, they took the doomed young man to Tappan and to the ignominious death of a spy. Every effort was made to save the building, and nearly every woman in the neighborhood turned out and carried water in pails, buckets, or anything they could get to help put out the flames. But the hard work was in vain. Rockland County has had many larger conflagrations, but never one of greater national interest.

In the Senate, on the 6th, a resolution was adopted providing for an investigation relative to the "slums of cities." By it the Commissioner of Labor is directed to make a full investigation relative to what is known as the slums of cities, confining such investigation to cities containing 200,000 inhabitants and over as shown by the Eleventh Census. The investigation shall relate to the occupations, earnings, sanitary surroundings and other essential facts necessary to show the real condition of residents of such localities, and to show so far as may be done, the condition of such residents compared with residents of cities of similar size in other countries, and $20,000 are appropriated for the purpose.

The National Prohibition convention which was lately held at Cincinnati adopted a platform in which all attempts to legalize and protect the liquor traffic were denounced as vicious in principle and powerless as remedies. The platform declares for woman suffrage, says that a tariff should be levied "only as a defence against foreign nations which levy tariffs upon or bar out our products from their markets," advocates the ownership by the government of all railways and telegraphs, demands a revision of the immigration laws, declares in favor of arbitration, and denounces both the great parties as "no longer embodying the best aspirations of the American people." Gen. John C. Bidwell of California was nominated for the Presidency amid great enthusiasm, and J. B. Cranfill of Texas for the Vice-Presidency.

Among recent deaths are: In Valparaiso, Chile, June 23d, Don Manuel Antonia Matta, Chilean Minister of Foreign Affairs; in Savannah, Ga., the 24th, Rev. Chester Newell, oldest retired United States Navy chaplain, aged 88; in Hampton, England, E. L. Sheldon, husband of Mrs. French Sheldon, the African traveller, aged 43; in Boston, John Codman Hurd, LL.D., of New York, philosophical and political writer, aged 75; in New York city, on the 25th, Colonel Henry C. Nevins of Methuen, a member of the Governor's staff, aged 49; in England, on June 27th, Sir William Aitkin, professor in the Army Medical School at Wekey and a prolific medical writer; in Binghamton, N. Y., James A. Winslow, son of the late Admiral Winslow, writer and poet; in New Rochelle, N. Y., on the 28th, Henry Weld Fuller, a well known chemist, brother of Chief Justice Fuller, aged 61; in Ireland, on the 29th, Henry Francis Seymour Moore, Marquis of Drogheda; in London, England, on the 30th, Hon. John Robson, Premier of British Columbia.

Institutions

Rev. J. G. Blue, Financial Secretary of Carroll College, Waukesha, met the Trustees at the Plankinton House, Milwaukee, July 16th, for conference. Carroll College has an energetic representative in Mr. Blue, and the Board are moving in the matter of a sufficient endowment. Two new teachers are employed for the fall term.

The Twenty-second Annual Catalogue of the Pennsylvania College for Women, Pittsburg, shows that it is an institution where good work is being done. Dulworth Hall, the new memorial building has greatly added to the facilities for work. It contains, besides the chapel, a studio cabinet, laboratory, and other rooms. A new gymnasium has just been completed, and will be fitted up with all necessary apparatus.

The Catalogue of Roanoke College for the thirty-ninth year, sets forth the courses of study and advantages offered by the College, while the eight beautiful views accompanying the catalogue show that this institution is very fortunate in its situation. While giving full courses in Ancient Languages, Mathematics, and Philosophy, Roanoke is meeting modern demands by providing practical laboratory work in Chemistry and Physics and extended courses in French and German, and in English Languages and Literature. There are also Commercial and Preparatory Courses. For the advantages offered, the College is very economical. The number of students increased last year, and there were twenty graduates. During the summer the College buildings will be improved. Roanoke draws its students from many States, Indian Territory, and several foreign countries. The Catalogue will be sent free on application to the President, Dr. Julius D. Dreher, Salem, Va.

Woman's World.

The foundry and locomotive establishment at Dunkirk, N. Y., is conducted by Mrs. Horatio Brooks, a Maine woman.

Miss Mary Augusta Scott, a graduate and M.A. of Vassar, and a former student of Johns Hopkins and the University of Cambridge, England, is the first woman to become a fellow of Yale, having just been elected.

Sixteen first prizes for theses on law, politics and philosophy have been awarded to the women in various American institutions of learning during the past two months, and the first prizes in the Cambridge, England, examination were won by women.

The Pennsylvania College, with the Ohio and Ann Arbor Dental Colleges, are the only ones that admit women to study dentistry. Madame Hirschfeldt, who was dentist to the family of the late Emperor William, was graduated from the first-named institution.

It is believed that many of the Presidents of American Republics and the reigning sovereigns of several European nations will come with their fleets to the International Naval Review to be held next year. It is particularly desired that the King and Queen of Italy, the native land of Columbus, and the Queen Regent of Spain, which supported the great discoverer 400 years ago, should participate in the ceremonies.

One of the members of the New York State Board of Women Managers of the Columbian Exposition is Miss Imogen Howard, a talented colored woman, and she has issued a communication which ought to appeal to all her race. In it she calls attention particularly to the Women's Building. So much is manufactured by men and women jointly that the work of the women cannot well be separated from that of the men in most departments at the Exposition, but the women managers will try to bring it into prominence by exhibits of special organizations, institutions of learning, inventions, artistic work and scientific research, due to the efforts of women. It is here that Miss Howard is desirous of showing the world the state of civilization which the women of her race have reached and she earnestly entreats Afro-Americans to put forth their best efforts for this end.

Two women are members of London Trade Guilds. One is the Baroness Burdett Coutts, who is a "Freewoman" of the City Company; the other is Lady Charlotte Schreiber, the daughter of the Earl of Lindsay, who is a member of the Worshipful Company of Fan-makers. This is an honor given for the interest this now elderly woman has taken in promoting the revival of fan manufacture in London. Lady Charlotte, however, who is only a collector of fans, is even better qualified for being a member of some typographical union. Both she and her daughters can set type, and on her son's, Lord Wimborne's, private press together printed Tennyson's "Vivien," "Enid," and "The Window, or the Loves of the Wren," a work by Tennyson which had never before been printed; these are all veritable editions *de luxe*.

A DEVASTATED CITY.

Such is the city of St. John's, Newfoundland, the fire having been accidentally lighted from the pipe of a smoker, in a small building in the rear of the town, on Friday afternoon, July 8th. A prolonged drought had prevailed, and a strong wind was blowing towards the city. The sparks flew far and near. Buildings caught fire and speedily communicated the flames, until the conflagration became general, and passed utterly beyond control. The fire continued to rage all night; it broke out anew next day. It spread from place to place in the vicinity of the city, and when it ceased, the general result was frightful to contemplate. Eight lives were lost. The business portion of the city was wholly destroyed. Most of the dwellings also were swept away. The Church of England Cathedral, the Presbyterian Church, the Methodist and Congregational churches, the Methodist school, the reading room, bank, postoffice, telegraph office, etc., were destroyed. The total of property lost is estimated at $20,000,000; the total insurance at over $4,000,000. The house of the Presbyterian minister, Rev. William Graham, also was destroyed, and his congregation has suffered, relatively, more than any other. The fire originated in a match carelessly flung away in a stable! Every hotel and every newspaper office in the city was burned. Two thirds of the value of the city is said to have perished, and over 12,000 people are homeless. The Admiral ship, the Blake, started from Halifax as quickly as possible for the scene of the disaster, and reached the port of St. John's in twenty-seven hours. She was freighted with such aid as the people sorely needed. Other steamers from Halifax hastened to the stricken city with aid of all sorts. The loss is so fearful that it ought to, and indeed already has, evoked a general response. The Halifax Witness says: Long years will pass before St. John's can rise to her former wealth, comfort, and elegance, and she ought to have all possible sympathy and aid. The Dominion Government, and all the local governments, should contribute with prompt benevolence. A few years ago our Parliament voted $100,000 to relieve distress in Ireland. Far more urgent is the need today in St. John's.

THE BRITISH PARLIAMENT.

The Parliament of Great Britain recently dissolved was elected in July, 1886, and first assembled on August 5 of that year. The following table shows the dates of assembling and dissolution of the twelve Parliaments of Queen Victoria's reign and the duration of each:

Assembled.	Dissolved.	Duration. Yrs.	M.	D.
1—Nov. 15, 1837.	June 23, 1841.	3	7	8
2—Aug. 19, 1841.	June 23, 1847.	5	11	4
3—Nov. 18, 1847.	July 1, 1852.	4	7	13
4—Nov. 4, 1852.	March 21, 1857.	4	4	17
5—April 30, 1857.	April 23, 1859.	1	11	23
6—May 31, 1859.	July 6, 1865.	6	1	6
7—Feb. 1, 1866.	Nov. 11, 1868.	2	9	10
8—Dec. 10, 1868.	Jan. 26, 1874.	5	1	16
9—March 4, 1874.	March 25, 1880.	6	0	20
10—April 29, 1880.	Nov. 18, 1885.	5	6	20
11—Jan. 12, 1886.	June 26, 1886.	0	5	14
12—Aug. 5, 1886.	June 28, 1892.	5	10	23

Apart from the political struggles attending the present elections in Great Britain, the dissolution of this Parliament is of interest as an event calling attention to the changes which have occurred since Queen Victoria ascended the throne, June 20, 1837. Then Viscount Melbourne was Prime Minister. Since then the Prime Ministers, with the year of their appointment, have been as follows: Sir Robert Peel, 1841; Lord John Russell, 1846; Earl of Derby, 1852; Earl of Aberdeen, 1852; Viscount Palmerston, 1855; Earl of Derby, 1858; Viscount Palmerston, 1859; Earl Russell, 1865; Earl of Derby, 1866; Benjamin Disraeli, 1868; William Ewart Gladstone, 1868; Benjamin Disraeli (Earl of Beaconsfield), 1874; William E. Gladstone, 1880; Marquis of Salisbury, 1885; Gladstone, 1886; Salisbury, 1886.

Literary Notes.

The *Cumberland Presbyterian Review* for [illegible] (Nashville, Tenn.) in a short review of The B[illegible] the Church and the Reason, by Dr. Briggs, [illegible] the opinion that "one of his largest [illegible] sists simply in the fact that in his [illegible] he has brought into bolder relief t[illegible] some things which intelligent ortho[illegible] tians have believed from time immem[illegible]

The Midsummer *Century* will conta[illegible] by Honore Beaugrand of Montreal, fou[illegible] on a popular superstition among the [illegible] in the Northwest. M. Beaugrand has made special study of the folk lore of Canada. He [illegible] the editor of La Patrie, the leading French p[illegible] per, and a strong advocate of annexation. [illegible] is a member of the Canadian Parliament an[illegible] ex-mayor of Montreal.

Bible students and all who care to know wh[illegible] devout scholars are saying about the Bible, ow[illegible] a debt of gratitude to the Christian Literatu[illegible] Company for importing and circulating in th[illegible] country *The Thinker*, a Review of World-wi[illegible] Christian Thought. The name is particular[illegible] appropriate. The editors, though conservativ[illegible] are fearless, and welcome truth wherever th[illegible] may find it, yet with a careful discriminatio[illegible] between truth and error. The July number [illegible] very good.

The *Presbyterian and Reformed Review* f[illegible] July contains more than one important articl[illegible] Foremost among them, for the light which i[illegible] by comparison, throws upon the religious co[illegible] troversies of our time, is an article by Prof. [illegible] Gretillat of Neuchatel describing the progre[illegible] of theological thought among French Protes[illegible] tants from the time of the Revival (1820-18[illegible] to 1891. The article has been very well tran[illegible] lated by Rev. Joseph H. Dulles, the Librari[illegible] of Princeton Seminary. A symposium on T[illegible] School as a Factor in Missionary Work giv[illegible] the opinions of a number of well informed me[illegible] The book reviews are especially good.

With the number for July, the *Annals* of t[illegible] American Academy of Political and Social S[illegible] ence begins its third volume. The first arti[illegible] in the current number is entitled Cabinet Go[illegible] ernment in the United States. It is by Profe[illegible] sor Freeman Snow of Harvard, and is an a[illegible] swer to the many pleas for the adoption in t[illegible] United States of cabinet government as know[illegible] abroad. The next article is by Mrs. S. L. Obe[illegible] holtzer, and relates how much good Scho[illegible] Savings Banks have done and are doing. Pr[illegible] J. B. Clark of Smith College has a paper [illegible] Patten's Dynamic Economics, in which he e[illegible] plains the latest system of political econom[illegible] taking up Prof. S. N. Patten's recent book as [illegible] basis for his remarks. Prof. Leon Walras [illegible] Lausanne contributes an article on the Geome[illegible] rical Theory of the Distribution of Prices, [illegible] which he presents a geometric picture of t[illegible] causation of the prices of all commodities. B[illegible] sides these there are articles by Mr. B. [illegible] Hughes on Basis of Interest, by Leo S. Row[illegible] on the Conference of the Central Bureau fo[illegible] the Promotion of the Welfare of the Laboring Classes, by Takekuma Okada on Taxation in Japan, and the usual valuable book reviews and personal notes.

Cynthia Wakeham's Money, by Miss Anna Katherine Green (G. P. Putnam's Sons), hardly keeps up its author's reputation for the construction of intricate and interesting plots.

"Temperance Shot and Shell, Eight Hundred Cartridges for the Temperance Army," is a vo[illegible] ume of selections from writers old and ne[illegible] compiled by J. N. Stearns and published by t[illegible] National Temperance Society and Publicati[illegible] House of this city.

Messrs. Frederick Warne and Company, Ne[illegible] York, will shortly publish a copyright sto[illegible] from the pen of Silas K. Hocking, to be calle[illegible] "Where Duty Lies." This author's stories ar[illegible] so popular in England for Sunday-school, libra[illegible] ry, and home reading that the publishers hav[illegible] issued over half a million copies of his previous volumes.

Two theological books of importance will be issued this week by Thomas Whittaker: Canon Cheyne's "Aids to the Devout Study of Criticism," and a volume of sermons by the late Henry Allon, the famous Islington preacher, entitled, "The Indwelling Christ." A melancholy interest attaches to the last book, the author having died a few days after the proofs were finished.

Professor J. Howard Gore of the Columbian University has met the needs of a large class of students by publishing through D. C. Heath and Company, Boston, A German Science Reader. Students in all departments of science must still go to German writers for their best instruction, and though the terminology of technical works is not difficult, it is unintelligible to foreigners who have not made it a matter of special study.

The Year Book of the Young Men's Christian Associations of North America for 1892 is a well arranged volume, containing much valuable information regarding this organization. In it are annual reports from corresponding members of the International Committee in fifty different States and provinces, indicating the general activity and growth in their respective fields, while the statements of some twenty of the Committee's office and travelling secretaries show the important work of supervision and extension carried on through this central management. The reports of the secretaries for India and Japan are specially interesting and show marked success in this new department of work for young men. Another item of interest is the fact that 800,000 francs ($160,000) have been given for a building for the French Association in Paris, France. The statistical tables, which occupy fully half of the book, include a list of general secretaries, physical directors and other paid officers, numbering in all about 1,200; a list of buildings, endowments, etc., including 268 buildings and a net property valuation of about $13,000,000; and the general statistics of the town and city, college, railroad, German, colored and Indian Associations. The tables have an increased value from the thorough system of summaries and comparative statements accompanying them. The book is embellished by ten or twelve plates of recently erected Association buildings. Published by the International Committee of Young Men's Christian Associations, 40 East Twenty-third street, New York; paper, 50 cents.

NEW PUBLICATIONS.

Charles E. Merrill and Company: Merrill's English History; George Curry and William J. Rolfe.

Government Printing Office, Washington: History of Higher Education in Massachusetts; George Gray Bush.—Southern Women in the Recent Educational Movement in the South; A. D. Mayo.

American Book Company: High School Algebra; William J. Milne.—Six Books of the Æneid of Virgil; William R. Harper and Frank J. Miller.

Silver, Burdett and Company: The Revisers' Greek Text. Two Volumes; S. W. Whitney.

D. Appleton and Company: Essays upon Some Controverted Questions; Huxley.—The Hope of the Gospel; George MacDonald.—Ethan Allen; Henry Hall.—A Little Norsk; Hamlin Gorland.—La Bella and Others; Egerton Castle.—The Evolution of the Afric-American.

PERIODICALS.

For July: Thinker; Cumberland Presbyterian Review; Presbyterian and Reformed Review; Littell; Magazine of Art; Andover Review; American Academy of Political and Social Science; Pilgrim Teacher.

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